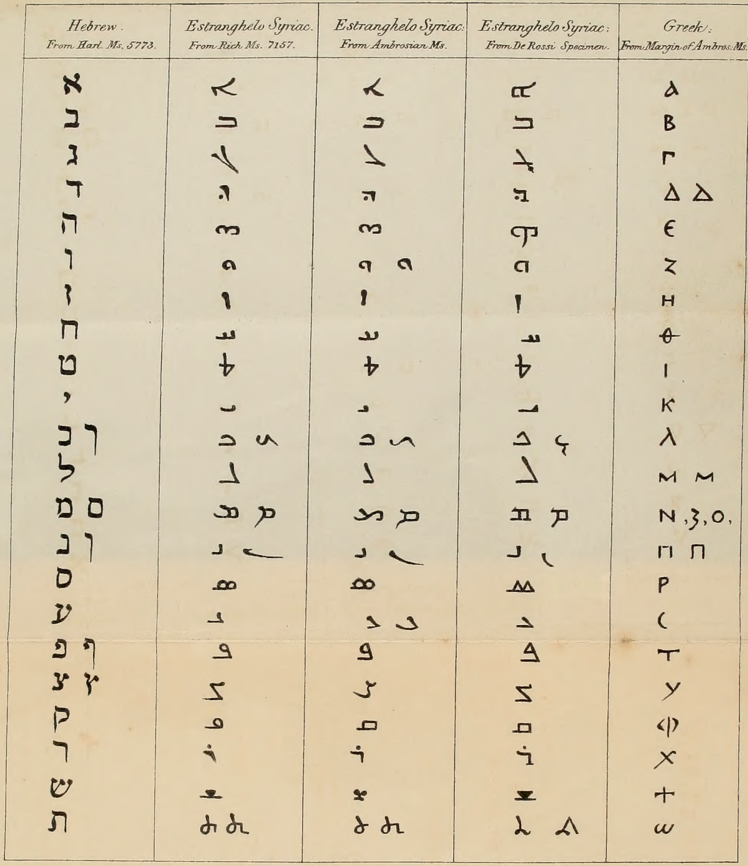
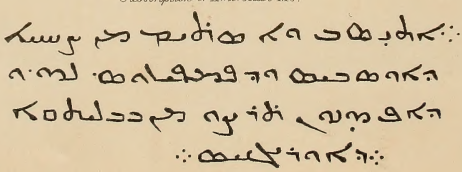
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ספר תהלים

THE

BOOK OF PSALMS

IN HEBREW,

METRICALLY ARRANGED;

WITH

SELECTIONS FROM THE VARIOUS READINGS

OF

KENNICOTT AND DE ROSSI,

AND FROM

THE ANCIENT VERSIONS.

BY J. ROGERS, M. A.

LATE OF TRINITY COLLEGE, OXFORD;
CANON RESIDENTIARY OF EXETER CATHEDRAL, AND
RECTOR OF MAWNAN.

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ESSAY I.

ON THE

CHARACTER AND CONSTRUCTION

OF

HEBREW POETRY.

CONTENTS.

ESSAY I.

ON THE CHARACTER AND CONSTRUCTION OF HEBREW POETRY.

AFTER the lapse of so many centuries, and with so little to guide or aid us in the research, we cannot hope to attain a correct knowledge of the laws of Hebrew versification. We may, however, in general distinguish with sufficient clearness the poetical from the prose compositions of the Bible. Besides the richness of imagery, the sublimity and beauty of style, and the frequent use of archaisms and peculiar grammatical forms, which characterize the former, we may observe a regularity of construction, and the division of the text into members of nearly equal length, bearing some resemblance to what may be observed in the poetry of other languages. "There are evident marks," says Bishop Lowth, in the Preliminary Dissertation to his new translation of Isaiah, "of a certain "correspondence of the verses with one another, "and of a certain relation between the composi-"tion of the verses and the composition of the "sentences; the formation of the former depend-"ing in some degree upon the distribution of the "latter; so that generally periods coincide with

"stanzas, members with verses, and pauses of "the one with pauses of the other: which peculiar form of composition is so observable, as "plainly to discriminate in general the parts of "the Hebrew Scriptures which are written in "verse from those which are written in prose[a]."

Yet, though the difference of Hebrew verse from prose is generally so obvious, by far the greatest number of MSS. which have been collated make no corresponding distinction; and, indeed, in those in which we find the poetical books arranged *more poetico, sive per hemistichia*[b], this poetical arrangement is, for the most part, confined to three books; the Book of Psalms, the Proverbs of Solomon, and the Book of Job: all the other books of the Hebrew Bible, whether prose or poetry, with a few exceptions, which will be mentioned hereafter, are written without any distinction.

The MSS. and editions of the Book of Psalms collated by Dr. Kennicott for his Hebrew Bible were as follows:

MSS. either entirely collated or examined in select parts	233
Editions entirely collated, or examined in select parts	39
Total	272

Of these he enumerates seventy-nine MSS. and four editions in which the Book of Psalms is arranged "more poetico; scilicet, in lineas plerum-

a Bp. Lowth's Isaiah, Prel. Dissert. p. 10. edit. 1778.

b Kennicotti Vet. Test. Hebraic.

" que breves divisus, et maximam partem constans " hemistichiis fere æqualibus[c]."

It appears also that in the same MSS. and editions the Books of Proverbs and of Job are also poetically divided. For at the foot of p. 477 is the following note: " Scribitur Liber Proverbiorum, " uti et Psalmorum, more poetico et per hemi-" stichia: vide codices ad Psalmum primum antea " memoratos." A similar note is appended to the last page of the Book of Job.

Dr. Kennicott says that the Psalms are poetically arranged in seventy-nine MSS. and four editions. In those MSS. mentioned by Dr. Kennicott which I have consulted, the poetical arrangement is only partial[d]; and with regard to the four editions, the statement is not accurate. The editions to which the learned author refers are numbered 264, 272, 396, and 545. N°. 264 is that of Brescia, of 1494. Of this rare and valuable edition I have an imperfect copy, purchased of professor De Rossi. In this copy, the Psalms, though distinguished from the other books, and even from Proverbs and Job, by being printed in double columns, are clearly not printed in hemi-

c Vet. Test. Hebraic. tom. II. p. 307.

d To the Rev. G. Skinner, Fellow of Jesus College, Cambridge, who, in conjunction with Dr. French, has published two of the best English translations from the Hebrew Scriptures—the Book of Psalms and the Book of Proverbs—I am indebted for the information, that in one of these MSS., No. 89, preserved in the public library, Cambridge, the first twelve psalms and the two first verses of the thirteenth are written like prose, and all the rest of the Book of Psalms is divided into hemistichs.

stichs, nor *more poetico:* and though N°. 396 is described in the *Dissertatio Generalis* as *Impress. 8vo. Pisauri*, 1494, Dr. Kennicott adds, "Ex nu-"pera comparatione variationum in hoc codice "cum Brix. 1494, *sum persuasus hanc ejusdem* "*esse editionis cum cod.* 264, *amissa pagina lo-*"*cum et annum describente*[e]."

Of the two remaining editions, N°. 272 is the polyglott Psalter of Potken, printed at Cologne, 1518, in which he has arranged the Hebrew text in lines, in conformity with the Ethiopic[f]. And N°. 545 is an early edition without date, a vellum copy of which, belonging to the Holkham Library, Dr. Kennicott had an opportunity of examining, and has particularly described in his *Dissertatio Generalis*. "Notetur," says he, "libros tres po-"eticos (viz. Psalms, Proverbs, and Job) exarari "hemistice, seu poetica verborum separatione, "*quæ in alia editione impressa fortasse non olim* "*obtinuit*[g]."

e Dissertatio Generalis, tom. I. p. 100. Dr. Kennicott refers to De Rossi de Heb. Typ. Origine, p. 80. See also his Annales Heb. Typ. p. 167—169, where the identity of the two editions is fully established.

f As this edition is very rare, it may be worth remark, that in the last page of the work the author states, that having met with some monks and mendicant friars at Rome, who used the Ethiopic language, (which he erroneously calls *Chaldee*,) he learnt from them both the language and character; and afterwards published his Psalter in Hebrew, Greek, Ethiopic, (called by him Chaldee,) and Latin.

g It is not easy to reconcile this statement with the fact that Dr. Kennicott includes N°. 264 and 272 amongst the *editions* in which the poetical books are arranged *more poetico*.

It has already been observed, that in those MSS. and editions in which the Psalms, Proverbs, and Job are distinguished by an *hemistichal* division, the other books, with a few exceptions only, are not so distinguished. The exceptions then alluded to are only four; Exod. xv, Deut. xxxii, Judges v, and 2 Sam. xxii; and they are all portions of books of which almost the whole of the rest is prose.

The first forty-three verses of the thirty-second chapter of Deuteronomy, comprising the sublime and prophetical address of Moses to the Israelites, but a short time before his death, is divided into hemistichs; and, as it is composed with great regularity, conveys to us a just idea of Hebrew poetry, and assists materially in reducing to metrical order those portions of the Bible which are commonly printed as prose. In the other three passages, Exodus xv, Judges v, and 2 Sam. xxii, though they are evidently poetical, and are distinguished in the Hebrew Bibles from the adjoining prose by a certain methodical distribution, yet this distribution seems to have no connexion either with the natural pauses in the sense, or with the members of the verse. This will be obvious to any one on the most casual inspection.

But though in most[h] of the MSS. and in all the editions except two, which were published in the fifteenth and sixteenth centuries, no distinction appears (with the exception of the passages just

[h] In one of the MSS. of the British Museum, Harl. 5715, a part of the Book of Lamentations is also poetically arranged.

mentioned) between the poetry and the prose of the Old Testament, yet the subject of Hebrew poetry early engaged the attention of those critics who, soon after the invention of printing had given a stimulus to every part of literary inquiry, applied themselves to the study of the Hebrew language.

To the learned Jews of the fifteenth century we must trace the revival of Hebrew literature. Scarcely was the art of printing known in Europe, when the editing of the most celebrated Jewish commentaries and rabbinical treatises, and of either parts or the whole of the Hebrew Bible, was undertaken by them, and zealously and carefully executed. So early as 1475 a volume of R. Solomon Jarchi's Commentary on the Pentateuch was published by Ben Garton, and Ben Asher's *Arba turim*, by Meshullam Kozi; which were succeeded by many other Hebrew books in the following year: and in 1477 the first edition of the Hebrew Psalter was published, and was soon followed by other portions of the Hebrew Scriptures. In 1488 Abraham Chaiim edited at Soncino the first complete edition of the Hebrew Bible[i]. It was not till the following century, and after many valuable editions of the Hebrew Scriptures had been published by the indefatigable zeal of the learned Jews[k], that the first edition of an Hebrew Bible

[i] De Rossi Annales Heb. Typ. passim.

[k] Especially the elegant edition of Lisbon, printed in 1491, the typography of which is not surpassed, if it is equalled, by the most splendid of the Christian editions.

dited by Christians appeared in the Complutensian Polyglott, A. D. 1517.[l]

But to return from this digression to the subject of Hebrew poetry. The two first psalms were published in 1560 by Gul. Morell, Regius Professor of Greek at Paris, *versibus dimensi:* and Augustinus Steuchus, Vatablus, and Mercerus, all gave their attention to the subject of Hebrew versification. But Franciscus Gomarus[m] seems to have been the first who made any serious attempt to establish canons respecting Hebrew metre. This learned and laborious writer fancied that he had discovered in the poetical books of the Hebrew Bible, not only all the elegancies and beauties of Greek poetry, but likewise the *different kinds* of metre which were used by Sophocles and Pindar, and other Greek poets: and he gives numerous specimens of Hebrew verses, which he considers analogous to the different varieties of Greek metre[n]. His theory, however fanciful it may justly be considered, and unsupported by any shadow of proof, yet was received at first by many with considerable applause, and was approved by some of the most learned men of the age, Cons. L'Empereur, Dan. Heinsius, Lud. de Dieu, Hottinger, and the younger Buxtorf. "Venerandus

[l] Bp. Marsh's Lectures, p. 195.

[m] Gomarus was Professor of Theology at Leyden, and well known as the strenuous opposer of his colleague Arminius on the subject of the divine decrees. His *Davidis Lyra* was first published in 1637. He was afterwards appointed Professor of Divinity at Saumur and at Groningen.

[n] Hare, Psalmorum Liber. Proleg. p. xxxiii.

"senex," says the latter eminent Hebrew scholar, "D. D. Gomarus, in Lyra sua Davidica, a tempo-"ribus prophetarum, collapsam et per tot sæcula "sepultam, prosodiæ sacræ rationem et artificium "primus ingeniosissime et sagacissime detexit et "aperuit [o]."

But in 1643 Cappellus, the ancient antagonist of the two Buxtorfs on the much litigated question of the vowel points, published his animadversions on the Lyra Davidis, and subverted the baseless fabric which Gomarus had raised [p]. "Me-"tra in quæ Gomarus carmen hoc (Ps. cxi.) re-"solvit," says Bp. Hare, "nimis clare ostendunt "virum doctissimum, dum pedes numerosque po-"eseos Græcæ in Hebraica quærit, a scopo peni-"tus excidisse, nec quicquam verius esse cen-"sura illa quam in novam ejus Lyram exercuit "in animadversionibus suis vir cl. Lud. Cap-"pellus [q]."

It may however be alleged in excuse for Gomarus, that, though his metrical theory would not bear the test of sound criticism, he could refer to high authorities in support of the analogy which he supposed to prevail between Greek and Hebrew poetry. He could refer to the words of Josephus as stating this analogy, and to Philo, Origen, Eu-

o Buxtorfii Epistola Lexico Talmudico præfixa, quoted by Bp. Hare, Prolegomena, pp. xxxii, xxxiii.

p Gomarus's system was also warmly opposed by Abr. Calovius, Conr. Dannhauer, Aug. Pfeiffer, and Salom. Van Till. Bp. Jebb's Sacred Literature.

q Psalmorum Liber, p. 831. See a specimen from Gomarus at the end of this Essay.

sebius, Jerome, and Isidore, as also giving their sanction.

Josephus, in the second book of his Antiquities, and the last chapter, says that Moses composed the 15th chapter of Exodus *in hexameter verse*, *ἐν ἑξαμέτρῳ τόνῳ*: and in the fourth book, referring to the sublime and emphatic address of Moses to the Israelites, contained in the 32d chapter of Deuteronomy, he says, *He recited to them an hexameter poem*, *ποίησιν ἑξάμετρον αὐτοῖς ἀνέγνω*: and in the seventh book, speaking of the Psalms of David, he says, *He composed divine odes and hymns in various metres, some in trimeters, some in pentameters*, *ᾠδὰς εἰς τὸν θεὸν καὶ ὕμνους συνετάξατο μέτρου ποικίλου· τοὺς μὲν γὰρ τριμέτρους, τοὺς δὲ πενταμέτρους ἐποίησεν.*

Jerome carries the analogy between the Hebrew and Greek metres still further. In his preface to the Chronicon of Eusebius he says, "Quid Psalterio canorius, quod in morem nostri Flacci, et Græci Pindari, nunc *Iambo* currit, nunc *Alcaico* personat, nunc *Sapphico* tumet? Quid Deuteronomii et Isaiæ Cantico pulchrius? Quid Salomone gravius? Quid perfectius Job? Quæ omnia *hexametro* et *pentametris* versibus, ut Josephus et Origenes scribunt, apud suos composita occurrunt." In his Epistle to Paulinus he compares David to the Greek and Roman lyric writers; "David, Simonides noster, Pindarus et Alcæus, Flaccus quoque, Catullus et Serenus Christum lyra personat." And in his preface to Job, "Quod si cui videtur incredulum, metro

"scilicet apud Ebræos, et in morem nostri Flacci, "Græcique Pindari et Alcæi et Sapphus, vel Psal-"terium, vel Lamentationes Jeremiæ, vel omnia "ferme scripturarum cantica comprehendi, legat "Philonem, Josephum, Origenem, Cæsariensem "Eusebium, et eorum testimoniis me verum di-"cere comprobabit [r]."

Marcus Meibomius, a person of much erudition, who had gained some reputation by editing the Greek writers on ancient music, was the next who attempted to explain the nature of Hebrew poetry. "Mirum," says Bp. Hare of this extraordinary character, "quantum *φιλόδοξος* et *φιλάργυρος*, et "gloriæ et lucri avidissimus, Hebr. metricam sibi "soli a duobus minimum annorum millibus in-"notuisse insane gloriatur; sed eam sibi cela-"tam servare decrevit, donec arcanum illud *gravi* "*ære* ab ipso redimeretur [s]." The following is his *modest* proposal in his own words: "Sex mil-"lia curiosorum hominum [poscebat], qui singuli "exemplar, duobus voluminibus in folio editum, "recipere vellent, pretio quinque librarum ster-"lingicarum; daturum se saltem mille ducenta "loca; . . . pro trecentis aliis, aut quotquot reli-"qua fuerint, parvum quid postulaturum, aut plane

r Hare, Prolegomena, pp. xxxiv, xxxv. The passages in Josephus, Philo, Origen, Eusebius, Jerome, and Isidore are thus referred to by Bp. Jebb: Josephus, Ant. Jud. II. 16. sec. 4. IV. 8. sec. 44. VII. 12. sec. 3. Philo de Vit. Contemp. p. 893, edit. Par. 1649. Origen, apud Hieron. Pref. ad Euseb. Chron. Eusebius, Præp. Evang. II. 3. St. Jerome, Pref. ad Euseb. Chron. S. Isidore, Origin. I. 18. Jebb's Sacred Literature, p. 10.

s Hare, Prolegom. p. xxxvi.

"ea donaturum. Quod si minores corruptelæ, quibus sensus et loquendi ratio nihil turbantur, connumerentur, facile ter mille loca exhibiturum. "Deus (inquit) me reducet ad regem, aut principem, aut ad populum denique, virtutis et sapientiæ amantem, si hoc sæculo ea in lucem venire velit[t]." Not expecting to get sufficient subscribers in the Netherlands, he came to England in 1674, where he remained three years, vainly soliciting pecuniary encouragement for the publication of his boasted work. Meibomius published ten psalms, of which a specimen is given by Bp. Hare at the end of his Psalmorum Liber. They abound with alterations and interpolations, and amply merit the censure of this learned and accomplished prelate: "Hæc Meibomii specimina "nemini cordato se probare possunt, cum in iis "licentia prorsus insana utatur auctor, qualisque "in nullo scriptore edendo, nedum sacro ferenda "est. . . . Ad singula nihil annoto, cuivis enim "lectori, qui hæc cum textu Hebraico contulerit, "primo intuitu patebit, quam fœde omnia turbarit, interpolarit, et corruperit[u]."

Le Clerc, in his Commentary on the Psalms,

t Hare, Prolegom. pp. xxxvi, xxxvii.; where the reader may see his extravagant assertions respecting the value of his projected work.

u Hare, Psalmorum Liber, p. 833. The system of Van der Hardt nearly resembled that of Meibomius. His first three elegies of Joel were published at Helmstadt, 1706. He went so far as to affirm, not merely that Hebrew poetry is metrical, but that the iambics of classical poetry are borrowed from the Hebrews. Jebb's Sacred Literature, p. 11.

censures Meibomius in no measured language. He accuses him, not merely of idle dreams, but of fraud and avarice. He calls his metrical conjectures "somnia et mera commenta, *quibus forte ne* "*ipse quidem credebat, sed fucum facere volebat,* "*ut ingenti pecunia orbem Christianum emunge-* "*ret* [x]." Nor was Le Clerc himself more successful than the object of his severe animadversions in discovering the characteristics of Hebrew poetry. He proposed to publish the whole Book of Psalms poetically arranged; but from the specimens which he has given we have no cause to regret that he never completed his design. Vainly endeavouring to reduce Hebrew poetry to rhyme, he so dislocated the members of the verses on which he tried his experiment, as almost to deprive them of all appearance of poetry: whilst the alphabetical psalms, in which the termination of each verse is clearly marked, might alone have served to convince him that his theory was utterly groundless. "Miror," says the elegant scholar to whose Prolegomena I have had such frequent occasion to refer—"Miror equidem virum in omni eruditionis "genere præstantem hanc suam hypothesim per "tantum annorum intervallum tam perdite amas- "se, ut nunquam sibi eripi passus sit, cum nullas "veneres habeat quæ alios in amorem ejus illi- "cere potuerint. Psalmi certe ad unum quidem "omnes falsi arguunt, ut legenti ad oculum pate- "bit: verum ei refellendi hic unus [psalmus, scili-

x Hare, Prolegom. p. xxxix. For a specimen of Meibomius's psalms, see the end of this Essay.

" cet cxi.] satis fuit, si attentius ad illum vir cl. " animum advertisset; cum enim ordine alpha- " betico descriptus sit, fixique versiculorum sin- " gulorum fines, nulla hic, cum se captum senti- " ret, elabendi ratio fuit, vel ordinem verborum " pro libitu immutando, vel versiculorum termi- " nos movendo [y]."

In 1707 Garofalo published at Rome *Considerazioni intorno alla Poesia degli Ebrei e dei Greci*[z]*;* " Remarks on the Poetry of the Hebrews " and the Greeks." He gives the beginnings of the songs of Moses, Deborah, and Hannah; of the 3d, 4th, 29th, 31st, and 33d psalms; of the 1st and 3d chapters of Solomon's Song; of the Lamentations; and of the songs of Jonah and of Habakkuk.

In the fourth volume of the Mémoires de l'Academie, amongst the works of Fourmont, the following are noticed: " Textus Hebraicus Jobi ex " indubitatis Hebr. versuum regulis emendatus et " notis illustratus prosodicis :" " Textus Heb. Pro- " verbiorum ex iisdem prosodiæ legibus," &c.: " Textus Hebr. Cantici Canticorum ad suos ver- " sus redactus," &c. He also wrote " Poesis He- " bræorum restituta, et ab hoc sæculo ad Chris- " tum, inde ad Esdram, David, ac Mosen ascen- " dendo redacta." It does not appear, however, that any of these works have been printed. Fourmont was Professor of Arabic and Chinese at Paris. He was born in 1683, and died in 1743.

y Hare, Prolegom. p. x.

z Watts's Bibliotheca Britannica.

Bp. Jebb states that Fourmont supported the theory of Le Clerc; and that the same or like opinions were adopted by Garofalo.

Besides the writers above mentioned, it may be sufficient briefly to state, on the authority of Bp. Jebb, that Andr. Masius, M. V. Reatinus, J. Croius, L. Fabricius, N. Petræus, and Theod. Ebertus attempted to investigate and to restore Hebrew versification[a].

We may now pass on to the time of Bp. Hare, whose elaborate edition of the Hebrew Psalter was the first work of any note published in England on the subject of Hebrew metre. In the year 1736 this learned and accomplished prelate published his "Psalmorum Liber in versiculos metrice "divisus, et cum aliis critices subsidiis, tum præ"cipue metrices ope, multis in locis integritati "suæ restitutus[b]," &c. But though he saw with clearness, and exposed with convincing arguments, the faults of his predecessors, he fell into a similar error to that which he had censured in Gomarus, the attributing to Hebrew poetry a closer affinity to Greek than it really possesses: nor was he exempt from the more serious fault which he justly imputes to Meibomius, of altering and interpolating, without any adequate authority, the Hebrew

[a] Bp. Jebb refers for further information to Pfeiffer, Dubia Vexata Cent. III. loc. xlvi. and Carpzov. Introd. ad Lib. Can. Bibl. Vet. Test. Sacred Literature, pp. 10 and 13.

[b] Bp. Hare published only 500 copies of his Hebrew Psalter, one half of which he presented to his learned friends; and the work has never been separately republished. Bp. Jebb.

text of the Psalmist [c]. He did not indeed go so far as Meibomius in wantonly altering the Hebrew text in numberless passages, in conformity with his fanciful theory; nor did he, with Gomarus, consider the Hebrew *strictly analogous* to many of the Greek metres: but he considers the accents of the syllables as one of the characteristics of Hebrew poetry; and though he does not discover alcaics and sapphics in the Psalms of David, he *does* consider them as consisting of trochaics and iambics. "Ex hoc psalmo liquet," says the learned prelate, speaking of the 111th psalm, "non necesse "esse ut omnes ejusdem carminis periodi metri "genere conveniant. Hic enim prima, sexta, "octava, et decima, unius plane sunt generis, re-"liquæ vero alterius. Priores utique *trochaicis* "constare versibus non immerito dicamus, reli-"quas *iambicis*. In prioribus enim accentus in "prima syllaba ponendus, ut recte cadat versus, "in reliquis autem secunda syllaba acuenda est, "ut lector facile sentiet ex accentibus hic appo-"sitis [d]. . . . Psalmus xiii. (lege cxiii.) totus con-"stat iambicis, iisque Anacreonticis, præter sex-"tum et decimum septimum [e]." It may be sufficient to observe, that whether any regard was or was not paid to *accent*, or *quantity*, or *rhythm*,

[c] See, at the end of this Essay, a specimen, from Bp. Hare, of the 10th psalm.

[d] Hare, Prolegom. p. vi.

[e] Prolegom. p. xx. Bp. Lowth, in his "Metricæ Harianæ bre-"vis confutatio," proves that, even admitting Bp. Hare's doctrine of trochaics and iambics, the examples which he adduces are at variance with his own rules.

whilst Hebrew was a living language, it is impossible to acquire any accurate knowledge of the subject at the present day; and that all attempts of the kind have utterly failed.

Let us proceed then to another distinguished English prelate, who, avoiding the errors of his predecessors, and applying himself without prejudice, or the bias of preconceived opinions, to the study of the sacred records themselves, has at length thrown all the light, which a subject so involved in mystery admits of, on the principal characteristics of Hebrew poetry. The sagacity of Bp. Lowth first marked those prominent and peculiar characters which distinguish the poetry of the Hebrews from that of the Greeks and Romans. He was the first to classify, define, and illustrate with singular judgment and eloquence, the different kinds of Hebrew poetry; and to display, with learning and taste, in his elegant Prelections, the different styles and the different beauties and graces of the Hebrew poets. "If "it be questioned," says an accomplished prelate, who has successfully trodden the same paths of sacred literature, "that the Prælections and "Isaiah of this eminent prelate gave rise to a new "era in sacred literature, let the present sedate "and intelligent agreement of the first biblical "scholars on the subject of Hebrew poetry be "contrasted with that obscurity and unsettlement "which, during the seventeenth and the earlier part "of the eighteenth century, perplexed the learned "world on the same subject; and then let it be

" remembered, that, at home and abroad, Bp. " Lowth is almost universally appealed to as the " ultimate and classical authority in these mat- " ters [f]."

In order to convey a just sense of Bp. Lowth's principles of Hebrew poetry, it will be best to state his views, at some length, in his own words. " That there were certain laws of ancient Hebrew " metre," says Bp. Lowth, " is very probable; " and that the living Greek language was modu- " lated by certain rules of accent is beyond dis- " pute: but a man born deaf may as reasonably " pretend to acquire an idea of sound, as the critic " of these days to attain to the true modulation " of Greek by accent, and of Hebrew by metre. " Thus much then, I think, we may be allowed " to infer from the alphabetical poems; namely, " that the Hebrew Psalms are written in verse, " properly so called; that the harmony of the " verses does not arise from rhyme, that is, from " similar corresponding sounds terminating the " verses; but from some sort of rhythm, proba- " bly from some sort of metre, the laws of which " are now altogether unknown, and wholly undis- " coverable: yet that there are evident marks of " a certain correspondence of the verses with one " another, and of a certain relation between the " composition of the verses and the composition " of the sentences; the formation of the former " depending in some degree upon the distribution " of the latter: so that generally periods coincide

[f] Bp. Jebb's Sacred Literature, p. 15.

"with stanzas, members with verses, and pauses "of the one with pauses of the other: which peculiar form of composition is so observable, as "plainly to discriminate in general the parts of "the Hebrew scriptures which are written in "verse from those which are written in prose.... "The correspondence of one verse or line with "another I call parallelism. When a proposition "is delivered, and a second is subjoined to it, or "drawn under it, equivalent, or contrasted with "it in sense; or similar to it in the form of grammatical construction; these I call parallel lines: "and the words or phrases answering one to another in the corresponding lines, parallel terms. "Parallel lines may be reduced to three sorts; "parallels synonymous, parallels antithetic, and "parallels synthetic [g]."

Of each of these three kinds one example is here subjoined, referring to his Preliminary Dissertation for a fuller illustration.

1st, Parallels synonymous:

"O Jehovah, in thy strength the king shall rejoice;
"And in thy salvation how greatly shall he exult!
"The desire of his heart thou hast granted unto him,
"And the request of his lips thou hast not denied."

Ps. xxi. 1, 2.

2dly, Parallels antithetic:

"A wise son rejoiceth his father;
"But a foolish son is the grief of his mother."

Prov. x. 1.

g Bp. Lowth's Isaiah, Prel. Dissert. pp. x, xi. first edition.

These kinds of parallelism speak for themselves. The synthetic parallelism is thus described by Bp. Lowth: "The third sort of parallels I call "synthetic or constructive; where the parallelism "consists only in the similar form of construc- "tion: in which word does not answer to word, "and sentence to sentence, as equivalent or op- "posite; but there is a correspondence and equal- "ity between different propositions in respect of "the shape and turn of the whole sentence, and "of the constructive parts; such as noun answer- "ing to noun, verb to verb, member to member, "negative to negative, interrogative to interroga- "tive."

The first example of the constructive parallelism adduced by Bp. Lowth is from the 148th psalm, 7th and following verses.

"Praise ye Jehovah, ye of the earth;
"Ye sea-monsters, and all deeps:

"Fire and hail, snow and vapour;
"Stormy wind, executing his command:

"Mountains, and all hills;
"Fruit-trees, and all cedars:

"Wild beasts, and all cattle;
"Reptiles, and birds of wing [h]."

"Of the three different sorts of parallels, as "above explained," says Bp. Lowth, "every one "hath its peculiar character and proper effect;

h Prel. Dissert. p. xxi. The only alteration which has been made is the arranging these verses in couplets.

" and therefore they are differently employed on
" different occasions; and the sort of parallelism
" is chiefly made use of which is best adapted to
" the nature of the subject and of the poem. Sy-
" nonymous parallels have the appearance of art
" and concinnity, and a studied elegance; they
" prevail chiefly in shorter poems; in many of
" the psalms; in Balaam's prophecies; frequently
" in those of Isaiah, which are most of them dis-
" tinct poems of no great length. The antithe-
" tic parallelism gives an acuteness and force to
" adages and moral sentences; and therefore, as
" I observed before, abounds in Solomon's pro-
" verbs, and elsewhere is not often to be met
" with. The poem of Job, being on a large plan,
" and in a high tragic style, though very exact in
" the division of the lines, and in the parallelism,
" and affording many fine examples of the syno-
" nymous kind, yet consists chiefly of the con-
" structive. A happy mixture of the several sorts
" gives an agreeable variety; and they serve mu-
" tually to recommend and set off one another[i]."

Though Bp. Lowth was the first who subverted the favourite doctrine, so long and so pertinaciously maintained, that the Hebrew poetry resembled that of the Greeks and Romans in the *quantity* or *accent* of the feet or members of which it is composed, and established on a sure basis the doctrine of parallelism, yet he does not take all the credit of the discovery to himself. He remarks that "Rabbi Azarias, a learned Jew of

i Prel. Dissert. pp. xxvii, xxviii.

" the sixteenth century, has treated of the ancient " Hebrew versification upon principles similar to " those above proposed, and partly coincident with " them: he makes the form of the verse to depend " on the structure of the sentence, and the mea- " sures in every verse to be determined by the " several parts of the proposition [k]."

In his large work entitled *Meor Enajim*, or *The Light of the Eyes*, he devotes a separate chapter to the subject of Hebrew poetry. After much consideration he arrived at the following conclusion, " that the sacred songs have undoubtedly " certain measures and proportions, which however " do not consist in the number of syllables, perfect " or imperfect, according to the form of the mo- " dern verse, which the Jews make use of, and " which is borrowed from the Arabians; but in " the number of things and of the parts of things; " that is, the subject and the predicate, and their " adjuncts, in every sentence and proposition. " Thus a phrase, containing two parts of a pro- " position, consists of two measures; add another " containing two more, and they become four " measures: another again, containing three parts " of a proposition, consists of three measures; " add to it another of the like, and you have six " measures. For example; in the song of Moses, " 'Thy–right–hand, O–Jehovah,' is a phrase con- " sisting of two terms, or parts of a proposition; " to which is connected 'is–glorious in–power,' " consisting likewise of two terms: these joined

k Prel. Dissert. p. xli.

" together make four measures, or a tetrameter:
" 'Thy–right–hand, O–Jehovah,' repeated, makes
" two more; 'hath–crushed the–enemy,' two more:
" which together make four measures, or a second
" tetrameter. . . . The song of Deuteronomy con-
" sists of propositions of three parts or measures;
" which doubled in the same manner make six, or
" hexameters; thus:

> " Hearken, O–heavens, and–I–will–speak; and–let–
> " the–earth hear the–words–of–my–mouth:
> " My–doctrine shall–drop, as–the–rain; my–word
> " shall–distil, as–the–dew[1]."

The intelligent reader will observe that Rabbi Azarias had a much more correct idea of the true nature of Hebrew poetry than any of the writers who have hitherto been referred to, Bp. Lowth himself alone excepted. But there is another work mentioned by Bp. Jebb, with which Lowth was probably unacquainted, on the subject of Hebrew parallelism. Schœttgen, in the first volume of his Horæ Hebraicæ, under the title of *Exergasia Sacra*, treats of the subject of Hebrew poetry, and, to use the words of Bp. Jebb, " ably, distinctly, and, " for the most part, accurately, lays down that very " doctrine of parallelism, which it remained for " Bp. Lowth to improve, to elucidate, and to in- " vest with all the graces of attractive composi- " tion. Schœttgen exhibits ten varieties of paral- " lelism, in ten canons; each canon is supported " by three clear examples; and the canons thus

[1] Prel. Dissert. pp. xlii, xliii.

"established are applied to the interpretation of "perplexed and obscure passages of Scripture [m]."

Though, as we have already observed, no traces of metrical arrangement are to be found in the greater number of Hebrew MSS. which have been collated, yet it is remarked by Bp. Lowth of the Masorets, that "they sometimes seem to have "more regard, in distributing the sentence, to the "poetical or rhetorical harmony of the period, and "the proportion of the members, than to the gram-"matical construction [n]." The Masoretic accents indicating this poetical division are, according to Bp. Lowth, *athnac* (֑), *zakeph-katon* (:), and *rebiah* (˙). The following passages are adduced as examples by the learned prelate, in which we may mark the occurrence of athnac *, of zakeph-katon †, and of rebiah ‡:

"And they that recompense evil for good * ;
"Are mine adversaries, because I follow what is good." Ps. xxxviii. 21.

"Upon Jehovah, in my distress * ;
"I called, and he heard me."

"Long hath my soul had her dwelling * ;
"With him that hateth peace." Ps. cxx. 1, 6.

"I love Jehovah, for he hath heard * ;
"The voice of my supplication." Ps. cxvi. 1.

"Yea the stars of heaven and the constellations "thereof †,
"Shall not send forth their light." Isa. xiii. 10.

m Jebb's Sacred Literature, p. 14. n Prel. Dissert. p. xxv.

"In that day, shall his strongly-fenced cities become‡,
"Like the desertion of the Hivites and the Amo-
"rites [o]." ISA. xvii. 9.

It will be remarked, that as there is no pause in the sense where the accents are affixed, they can scarcely be considered in these passages in any other light than as dividing the verses into their proper members.

If we are principally indebted to Bp. Lowth for the knowledge we at present possess of parallelism, the most striking characteristic of Hebrew poetry, we are likewise bound to express our obligations to another distinguished prelate, to whom frequent reference has been made, for having directed the public attention to numerous instances of poetical construction in the Apocrypha, the works of the Jewish rabbies, and the books of the New Testament. Bp. Lowth had already stated that two of the apocryphal books, though extant only in Greek prose, may justly claim the distinction of Hebrew poetry—the Son of Sirach, and the Wisdom of Solomon [p]. Bp. Jebb has traced the prevalence of parallelism to a much greater extent. "Nor should it be omitted," says this learned writer, "that the Hebraic parallelism occurs also, with much variety, in the Apocrypha. "The Book of Ecclesiasticus, for example, is composed of pure parallelisms; the Book of Wisdom "too affords fine specimens of this manner, though "it is commonly overlaid by the exuberant and

o Prel. Dissert. pp. xxv—xxvii.

p De Sacra Poesi Hebr. Prælect. XXIV.

"vicious rhetoric of the Alexandrine Platonists: "while, not to mention other parts of the apocryphal writings, in Tobit and the books of Maccabees there are examples both of lyric and "didactic poetry, clothed in parallelisms which "will hardly shrink from comparison with several "in the genuine Hebrew scriptures. One other "fact remains; namely, that in the sententious "*formulæ* of the rabbinical writers, the manner "of Hebrew poetry is frequently observed with "much accuracy, though with a manifest declension of spirit[q]."

A short specimen is subjoined from the Book of Tobit, and one from one of the rabbinical writings, as translated by Bp. Jebb.

"The secret of a king it is proper to keep close;
"But the works of God it is honourable to unveil:
"Do good, and evil shall not find you;
"Good is prayer, with fasting, almsgiving, and "justice;
"Good is a little with justice, rather than much "with injustice."
TOBIT xii. 7, 8.

"When the number of sins on earth is increased;
"The holy Name also is not glorified on earth:
"But when the number of sins on earth is not increased;
"Then the holy name of God is glorified on earth."
SOHAR. DEUT. fol. 127.[r]

But it is chiefly with regard to the books of the New Testament that Bp. Jebb has pointed out

q Sacred Literature, sect. v. pp. 75, 76. r Ibid, pp. 87—89.

and illustrated the extensive prevalence of different kinds of parallelism.

We might reasonably expect to find in the hymns of Zacharias, of Symeon, and of the Virgin Mary, a construction analogous to the poetry of the Hebrews. This poetical style, pervading certain parts of the New Testament, had been briefly noticed by preceding writers. Mr. Wakefield, in his "New "Translation of St. Matthew's Gospel," has distributed and described, as Hebraic parallelisms, the following passages; Matt. vi. 25; vii. 6; xx. 25—27; xxiv. 29; and Luke i. 35. Mr. Farrer, in his Bampton Lecture Sermons, reduces the beatitudes, Matt. v. 3, &c., to Hebrew poetry. And Ammon, in his Ernesti Interp. Nov. Test., has the following observation, "Synonymia occurrens in "phrasibus adpellatur exergasia, et apud scrip-"tores V. T. poeticus parallelismus, cujus leges "cognoscere debet hymnorum Lucæ et Apoca-"lypseos interpres." Hartwell Horne also, in the first edition of his Critical Introduction, cites Luke i. 52, 53 as an example of parallelism [s]. It was however reserved for Bp. Jebb to enter fully on this interesting subject, to prove the existence of poetical parallelism in the books of the New Testament by numerous examples of various kinds. The following passages, in his literal and elegant translation, are given as a specimen:

"To him that asketh thee, give;
"And him that would borrow from thee, turn not
"away. MATT. v. 42.

[s] See Sacred Literature, pp. 94, 95.

"He, who believeth in the Son, hath life eternal;
"But he, who disobeyeth the Son, shall not see life;
"But the wrath of God abideth on him."

JOHN iii. 36.

"Give not that which is holy to the dogs;
"Neither cast your pearls before the swine;
"Lest they trample them under their feet;
"And turn about and rend you." MATT. vii. 6.[t]

In this latter passage it will be remarked that the third verse refers to the second, and the fourth to the first.

The parallelism of Hebrew poetry may be illustrated from a language which has but lately been open to literary investigation. It appears from the Quarterly Review for July 1829 that the poetry of the Chinese bears a striking resemblance to that of the Hebrews, with regard to its characteristic feature, parallelism. This circumstance is so interesting, that it will not be amiss to quote a few passages from the Review in proof of this statement. "The first kind [of parallels] Dr. "Lowth defines to be those 'which correspond one "to another by expressing the *same* sense in dif-"ferent, but equivalent terms; when a proposi-"tion is delivered, and is immediately repeated, "in the whole or in part, the expression being "varied, but the sense entirely or nearly the same.' "The reader is furnished below with examples "from the Chinese; which will, perhaps, be con-"sidered as answering to the above description "of the Hebrew, with this only difference, that

[t] Sacred Literature, pp. 143, 150, 338.

"the peculiar structure of the language of which "we now write generally renders the parallelism "much more exact, and therefore much more "striking and obvious, as it is usually *word for* "*word*, the one written opposite to the other. "The first two lines have a figurative reference "to the perfection of a person's moral character.

"'The white stone, unfractured, ranks as most pre-"cious:
"The blue lily, unblemished, emits the finest fra-"grance.
"The heart, when it is harassed, finds no place of "rest:
"The mind, in the midst of bitterness, thinks only of "grief.'

"The second kind of parallelism is the antithetic, "where, according to the definition of Bp. Lowth, "'two lines correspond with one another by an op-"position of terms and sentiments.' He observes, "with reference to his own subject, that 'the de-"grees of antithesis are various, from an exact "contraposition of word to word through the "whole of a sentence, down to a general dispa-"rity, with something of a contrariety in the two "propositions.' It may be remarked, with regard "to the Chinese, that the antithesis is commonly "perfect, both in sentiments and terms. It is "further to be observed, that the learned prelate "takes most of his examples under this head from "the Proverbs of Solomon, 'where they abound; "for this form is peculiarly adapted to that kind "of writing, to adages, aphorisms, and detached

" sentences.' Now as relates to the Chinese, the " case is precisely the same, and no doubt for the " same reason. In going over, by way of experi- " ment, a collection of maxims [u], one immediately " finds a large portion answers to the foregoing " description. For example:

" 'With few cravings of the heart the health is flou- " rishing;
" With many anxious thoughts the constitution de- " cays.

" Unsullied poverty is always happy;
" Impure wealth brings many sorrows.

" Consider not any vice as trivial, and *therefore* " practise it;
" Regard not any virtue as unimportant, and *there-* "*fore* neglect it.

" Prosecuting virtue is like ascending a steep;
" Pursuing vice like rushing down a precipice.'

" The third sort of parallel noticed by Dr. Lowth " is what he denominates the synthetic or con- " structive, where each word and line does not " exactly answer to its fellow, as either equiva- " lent or opposite in *sense;* but where there is a " marked correspondence and equality in the *con-* " *struction* of the lines, 'such as noun answering " to noun, verb to verb, member to member, ne- " gative to negative, interrogative to interrogative.' " This is by far the most common species of pa- " rallelism with the Chinese; indeed the two first " sorts, already described, are generally accompa-

[u] Chinese Moral Maxims. London, 1823.

" nied by this last. The correspondence of sense, " whether it consist in equivalency or opposition, " is almost always attended by correspondence " of construction: the latter is often found with- " out the former, while the converse seldom takes " place. It pervades their poetry universally, forms " its chief characteristic feature, and is the source " of a great deal of its artificial beauty [x]."

It has been already observed, that Bp. Jebb has pointed out and illustrated numerous instances of poetical construction in the books of the New Testament. He has also remarked some peculiarities which appear to have escaped the notice of Bp. Lowth; though perhaps it may be thought that he has gone too far in endeavouring to prove the existence of a *degree* of artificial construction, neither likely to have prevailed at so early a period, nor sufficiently sustained by the evidence which he has brought forward. Bp. Lowth had previously made a few remarks on certain changes of position in parallel verses. " Some periods," says the learned pre- " late, may be considered as making stanzas of five " lines, in which the odd line or member either " comes in between two distichs, or after two " distichs makes a full close. In stanzas of four " lines sometimes the parallel lines answer to one " another alternately, the first to the third, and " the second to the fourth [y]." Another kind of alternation is quoted from the first chapter of Can-

x Review of " The Sorrows of Hän," a Chinese tragedy. Quarterly Review, N°. LXXXI. p. 85.

y Prel. Dissert. pp. xvii, xviii.

ticles, in which the parallelism arises from the alternation of the members of the sentence.

"I am black, but yet beautiful, O daughters of
"Jerusalem;
"Like the tents of Kedar, like the pavilions of
"Solomon." CANT. i. 5.

"That is," says Dr. Lowth, "black, as the tents "of Kedar, (made of dark coloured goats' hair;) "beautiful, as the pavilions of Solomon."

"On her house-tops, and to her open streets,
"Every one howleth, descendeth with weeping.

"That is, every one howleth on her house-tops— "descendeth with weeping to her open streets[z]."

Many instances of alternate parallelism are also adduced by Bp. Jebb from the New Testament; as,

"But whosoever would among you become great,
"Shall be your servant:
"And whosoever would among you be chief,
"Shall be your slave[a]." MATT. xx. 26, 27.

"He that is on the house-top, let him not come down
"To take the things from his house:
"And he that is in the field, let him not turn back
"To take his upper garments[b]."
MATT. xxiv. 17, 18.

It is manifest that in these passages the first line is parallel to the third, and the second to the fourth. But the learned author has carried the doctrine of change of position in the members of

z Prel. Dissert. p. xxiv.

a Sacred Literature, p. 310. b Ibid. 314.

a sentence much further. His sentiments shall be given in his own words. "It is the object of the "present section to produce, and sometimes to "observe upon, certain varieties in the poetical "parallelism, unnoticed as such by Bp. Lowth, or "by subsequent writers on the subject. There "are stanzas so constructed, that, whatever be "the number of lines, the first line shall be paral-"lel with the last, the second with the penulti-"mate; and so throughout, in an order that looks "inward, or, to borrow a military term, from flanks "to centre. This may be called the *introverted* "parallelism:

" 'My son, if thine heart be wise;
" My heart also shall rejoice;
" Yea, my reins shall rejoice;
" When thy lips speak right things.'

PROV. xxiii. 15, 16.

" 'Unto thee do I lift up mine eyes, O thou that
" dwellest in the heavens;
" Behold, as the eyes of servants to the hands of
" their masters;
" And as the eyes of a maiden to the hand of her
" mistress:
" Even so look our eyes to Jehovah our God, until
" he have mercy upon us[c].'" Ps. cxxiii. 1, 2.

There is no doubt, as Bp. Jebb has observed, that in the stanzas quoted the second and third lines are parallel. It also sometimes happens that an intercalary parallel couplet is inserted in the middle of a stanza. But that in stanzas of six or

c Sacred Literature, p. 53.

eight lines an *exact parallelism* should be observed between the first and the last line, the second and the penultimate, &c. &c. requires the aid of a vivid imagination to bring conviction: and the reasoning of the learned and ingenious prelate to support his theory will probably be considered plausible rather than convincing and satisfactory.

Bp. Jebb likewise objects to the term *synonymous parallelism*, used by Bp. Lowth. Perhaps, to a certain extent, he is right: but when he goes on to say, "the fact appears to be, that (with the "exception of those rare instances where, for the "sake of emphasis, not only the same sense is "repeated, but also the same words) in the parallelisms commonly termed synonymous, the second, or responsive clause, *invariably* diversifies "the preceding clause, and *generally* so as to rise "above it," the examples he brings forward will probably be thought insufficient to support his theory[d]. It may also be thought that a metrical

[d] This is not the place to enter much into details of criticism; but, with unfeigned respect for the talents and high character of the learned prelate, I may venture briefly to advert to two passages in which he has endeavoured, with much ingenuity, but with questionable success, to prove that the second line increases the sense of the preceding.

"The desire of his heart thou hast granted him;
"And the request of his lips thou hast not denied." Ps. xxi. 2.

"And he blesseth them, and they multiply greatly;
"And their cattle he doth not diminish." Ps. cvii. 38.

Now suppose, in both instances, the situation of these lines had been reversed; might it not have been argued, with at least as much plausibility, that the *desire of the heart* is a more emphatic expression than the mere *request of the lips;* and that *hast*

construction has been attributed to some passages in the New Testament which have all the appearance of prose[e]. But admitting such to be the case, we are nevertheless deeply indebted to a prelate who has not only made a valuable addition to this department of sacred literature, but has also, by his piety, his talents, and his learning, enriched our stores of doctrinal and practical theology.

Having amply discussed the subject of parallelism, we have next to treat of the usual length of Hebrew verses, and the division of them into couplets, triplets, and stanzas of more members. There are two sorts of Hebrew verse, differing from each other with regard to their length. The short verse is by far the most frequent, and appears to have been the earliest in use; and, with the exception of the Lamentations of Jeremiah, constitutes the largest portion of every poetical book in the Old Testament. The long verses are generally about a third longer than the short[f]. They are clearly distinguished from each other in the alphabetical psalms. The four first chap-

granted is an advance upon *hast not denied?* So in the other instance, invert the order thus:

> " And their cattle he doth not diminish;
> " And he blesseth them, and they multiply greatly."

It might have been said, that the first line implies *simply* the increase of their cattle; that the adverb *greatly* in the second line conveys additional force; and that the words " he blesseth them" render it still more emphatical.

e See, for instance, the Lord's Prayer, Matt. vi. 9—13, Sacred Literature, p. 435; and Hebrews vii. 27, 28, &c. p. 385.

f Bp. Lowth.

ters of the Book of Lamentations are composed in the long metre; the last, in the short. In the Book of Psalms the long metre chiefly prevails in the later hymns; and in many, the long and short are intermixed. In the 19th psalm, for instance, the seven first verses are composed in the short metre, the eighth, ninth, and tenth in the long, and the five last in the short. Hebrew poetry may be considered, with regard to arrangement, as consisting of couplets, triplets, quatrains, and stanzas of more members. It is however generally composed of couplets and triplets. Such is the composition of by far the greater part of the Book of Psalms, of the Book of Job, of the Proverbs of Solomon, of the Canticles, of the Lamentations of Jeremiah. Such also is the composition of many parts of Isaiah, Jeremiah, and the other prophets; though the latter are usually printed, both in the Hebrew Bibles and in the modern versions, without any such distinctions. Take, for instance, the 5th chapter of Isaiah, which falls naturally into couplets and triplets. This is particularly observable in the latter part of the chapter, of which a specimen is subjoined from Bp. Lowth's version, and restored to what appears to have been its original form.

"Wherefore the anger of Jehovah is kindled against
"his people;
"And he hath stretched out his hand against them:

"And he smote them; and the mountains trembled;
"And their carcasses became as dung in the midst
"of the streets.

"For all this his anger is not turned away;
"But still is his hand stretched out.

"And he will erect a standard for the nations afar
"off;
"And he will hist every one of them from the ends
"of the earth;
"And, behold, with speed swiftly shall they come.

"None among them is faint, and none stumbleth;
"None shall slumber, nor sleep;

"Nor shall the girdle of their loins be loosed;
"Nor shall the latchet of their shoes be unbound.

"Whose arrows are sharpened;
"And all their bows are bent:

"The hoofs of their horses shall be counted as ada-
"mant;
"And their wheels as a whirlwind." ISA. v. 25—28.

For examples of quatrains and stanzas of more members, Bp. Lowth's Preliminary Dissertation and Bp. Jebb's Sacred Literature may be consulted. Some examples will also be produced, when we come to a more particular consideration of the Hebrew Psalms.

The publication of the Prælections and Translation of Isaiah constitutes an important epoch in the history of Hebrew criticism. The distinction between the prose and the metrical books of the Bible, and the poetical character of the greater part of Isaiah, Jeremiah, and the other Hebrew prophets, being once clearly established, a corresponding difference began to be observed in the printing of the Hebrew Bible. Bp. Lowth's New

Translation of Isaiah was published in 1778, whilst the great work of Dr. Kennicott was passing through the press. The first volume of his *Vetus Testamentum Hebraicum, cum Variis Lectionibus* was published in 1776, the second in 1780.

In this splendid and valuable work the poetical books are arranged in lines, and some are divided into couplets. The books of Proverbs and Job are divided into couplets and triplets. The three first chapters of Lamentations are divided into stanzas of three lines, the fourth into couplets. Isaiah alone of the prophets is printed in lines, but not divided into couplets or stanzas. This is also the case with regard to the 5th chapter of Lamentations, the Canticles, and the greater part of the Book of Psalms. The alphabetical psalms are generally divided into couplets or stanzas; and the chorus, which is repeated at intervals in many of the psalms, is also printed as a couplet [g]. Dr. Kennicott justly observes of the poetical books in general, "Si vero universa in Bibliis Hebræis car-"mina, *more poetico*, lineis brevibus, et *plerum-*"*que* fere æqualibus, (saltem ubi non fuerint "corruptæ) nunc demum imprimerentur: mirum "quantum elucesceret statim sacri poetæ mens! "idque in mille locis; ubi sub usitata prosæ forma "difficillimum est ullam, saltem veram, expiscari "sententiam [h]."

[g] See the alphabetical psalms, xxv, xxxiv, xxxvii, cxix, cxlv; and the choral couplets in Ps. xlix, lxxx, cvii, &c.

[h] Vet. Test. Hebraic. tom. I. Præfat. sect. xx.

The metrical arrangement adopted by Dr. Kennicott appears to have been partly taken from the MSS. which he collated, and partly the result of his own observations on those books which are evidently poetical. It would appear from the following passage in the preface to his Hebrew Bible, that where he found the books poetically arranged in the MSS., he has chiefly confined himself to that arrangement. "Restat . . . ut de hac re "lectores commonefaciam, eam, quam exhibent "paginæ sequentes, odarum divisionem, non ubi-"que mihimet ita placere, ut credam singula he-"mistichia hic recte esse constituta. Opinor "enim, hemistichia quædam rectius esse consti-"tuenda, correctis quibusdam in textu erroribus; "et *quædam melius dividenda fore quam a Ju-"dæis hodie sunt divisa* [i]." In parts of the Bible however, which he considers poetical, and which are not distinguished from prose in the Hebrew MSS., he has himself divided the text into verses, and submitted it to the judgment of the reader. "Editio Hooghtiana," says our author, "more "poetico exprimit quatuor tantum capita in Pen-"tateucho et prophetis prioribus: scil. Exod. xv, "Deut. xxxii, Jud. v, et 2 Sam. xxii. Sed omni "procul dubio extant, et in hoc Bibliorum dimi-"dio, [primo scil.] alia poeseos exempla; *quæ "ideo in hac editione dantur per hemistichia* [k]." He has accordingly very properly restored the poetical parts of Gen. xlix, Numb. xxiii, xxiv,

i Præfatio ad Vet. Test. Hebr. sect. xx.

k Ibid.

1 Sam. ii, 2 Sam. xxiii, &c. to what was doubtless their original division, into metrical lines or hemistichs.

Kennicott's arrangement of the poetical portions of the Bible, defective as it is, has since been followed by Boothroyd in England[l]: and Professor Jahn published at Vienna a valuable edition of the Hebrew Bible, in four volumes, 8vo., in which the poetical books and many detached pieces of poetry are also printed as such[m]. Jahn has in many instances improved upon Kennicott's arrangement; but he has not made any division, except in very few instances, into couplets or stanzas. Nor has he indeed been quite consistent with regard to the poetical books; for whilst he restores the 28th and 29th chapters of Proverbs completely to their original disposition into couplets, he has, for the most part, made no such distinction in any of the other chapters, which are evidently of the same construction, and had before been similarly arranged by Dr. Kennicott.

To follow up the plan to which Lowth led the way, which was adopted by Kennicott, and in some respects improved on by Jahn, is one of the designs of the present publication: and however imperfect may be the execution, the author trusts that it will meet with a favourable reception; and

[l] "Biblia Hebraica, or the Hebrew Scriptures of the Old Tes-"tament, without points, after the text of Kennicott, with the "chief Various Readings," &c.

[m] "Biblia Hebraica. Digessit et graviores Lectionum varie-"tates adjecit Johannes Jahn, &c. Viennæ, 1806."

cannot but indulge the hope, that in some future edition, and at no distant period, the metrical parts of the Hebrew Bible will be restored, not merely to lines of a certain length, according to the established principles of parallelism, but also to the division, which doubtless originally prevailed, into couplets, triplets, and stanzas.

Specimens of Hebrew Metre from Gomarus, Meibomius, Clericus, and Bp. Hare.

PS. CXI.

FROM GOMARUS.

1 אודה יהוה בכל-לבב
בסוד ישרים ועדה

2 גדולים מעשי יהוה
דרושים לכל-חפציהם

א Ōdĕ J'hō|vā b'cŏl lē|bāb. - ᴗ - | - ᴗ - | -
Pœonic. Cretic. dim. hyperc. purum.

b'sōd j'sā|rīm v'עֵ|dā. - - | - - | -
Dactyl. trim. catalect.

ב g'dōlīm măעăsē | J'hōvā. - - ᴗ ᴗ - | - -
Anap. dim. brachycatalectum.

d'rūsīm l'cŏl hĕp|zēhĕm. - - ᴗ ᴗ | - ᴗ
Ionic. a majori dim. brachycatalectum.

PS. XCV.

FROM MEIBOMIUS.

1 לכו נרננה ליהוה
נריעה לצור ישענו

2 נקדמה פניו בתודה
בזמרות נריע לו

6 באו נשתחוה ונכרעה
נברכה לפני יהוה עשנו

7 כי הוא אלהינו ואנחנו
עם מרעיתו וצאן ידו

1 Lechù *achaî* nerannenâh *lejâh*
naríhha letsûr jischhhénu.

2 Nekaddemâh panaîv bethodâh
biz-mirôth naríhh*ah*-lô.

6 Bó-u *nib-rechàh* venich-ráhhah
nisch-tachavèh liph-nei-*Jâh*.

7 Hu eloheínu *hhasáth-nu jadô*
le hhâm ule-tsôn mar-hhithô.

In these four couplets, consisting of only twenty-seven words, there are no less than fourteen alterations, unsupported by any authority!! In the first verse אחי is inserted, and ליהוה changed to ליה. In the second verse נריעה is substituted for נריע. In the sixth verse נברכה and נשתחוה are transposed; יה is substituted for יהוה; and עשנו is omitted. In the seventh כי is omitted; עשתנו is inserted, ואנחנו omitted, and ידו is transposed: לעם is substituted for עם; ולצאן for וצאן; and מרעיתו is transposed. Well then might Bp. Hare exclaim, "Primo intuitu patebit, "quam fœde omnia turbarit, interpolarit et cor-"ruperit."

DEUT. XXXII.

FROM CLERICUS.

1 האזינו השמים ואדברה
ותשמע הארץ אמרי־פי
2 יערף כמטר לקחי
תזל כטל אמרתי
כשעירם עלי־דשא
וכרביבים עלי־עשב

1 haazinu hashshamaim, vaadabberah
vetishmaע
haaretz imrϵ pi.
2 jaעarop cammatar likhi,
tizzal cattal imrati;
cisעirim
עalϵ deshe vecirbibim
עalϵ עeseb. &c. &c.

The parallelism is so manifest and so complete in this sublime hymn, that this short specimen is quite sufficient to prove the utter absurdity of Le Clerc's theory [n].

[n] These specimens are all taken from "Poeseos Hebraicæ specimina," at the end of Bp. Hare's "Psalmorum Liber."

PS. X.

FROM BISHOP HARE.

4 רשע בגבה אפו בל־ידרש
אין אלהים כל־מזמותיו
5 יחילו דרכו בכל־עת
מרום משפטיך מנגדו
כל־צורריו יפיח בהם

rashaע begobah appo
amar, Jahvoh bal jidrosh.

εn elohim, col mezimmotav;
*ve*jahilu darcav becol עet.
marom mishpatεca minnegdo;
*ve*col zorerav japih bahem.

It may be remarked, that though Bp. Hare has justly censured the corruptions of the Hebrew text by Meibomius, yet he has not himself been exempt from the same fault. In these two verses he has inserted two words, אמר and יהוה; and has altered two more, יחילו and כל: nor is either of these alterations supported by a single edition or MS. collated by Kennicott or De Rossi. So much for conjectural criticism applied to the text of the Hebrew Bible. If any one will examine the "Psalmorum Liber," he will find very numerous examples of a similar kind; though it

must at the same time be admitted that many of his emendations display considerable ingenuity, and some have been supported by the authority of MSS. subsequently collated.

ESSAY II.

ON

THE VARIOUS READINGS

OF THE

HEBREW BIBLE.

CONTENTS.

ESSAY II.

ON THE VARIOUS READINGS OF THE HEBREW BIBLE.

DURING the early periods of the church little attention seems to have been paid, by those Christians who were not converts from Judaism, to the cultivation of the Hebrew language. In the third century Origen applied himself to the study of this language, as being necessary for the accomplishment of his great work, the correction of the Septuagint version by the aid of the original Hebrew. Jerome appears to have been the next who applied himself with any success to the study of Hebrew. But the example of Jerome, who spared neither time nor pains to acquire an accurate knowledge of this language, does not appear to have been followed with effect for many centuries. For though some Christians had occasionally the reputation of being Hebrew scholars, yet we have no satisfactory evidence of their proficiency; at least they have left no works by which a just estimate of their attainments in this department of sacred criticism can be formed.

It is to the learned Jews of the fifteenth century, who availed themselves of the recent disco-

very of printing to facilitate the study of their sacred language, that we are indebted for the revival of Hebrew literature amongst Christians. Besides the many editions of parts[a] or the whole of the Hebrew Bible, of Jewish commentaries, and rabbinical treatises, which were printed from the year 1475 to the end of the fifteenth century, it may be remarked, that the first Hebrew Lexicon, the ספר שרשים of R. David Kimchi, which formed the basis of the Lexicons afterwards published by Buxtorf, was printed at Naples in 1490.[b]

These works afforded to Christians facilities for the study of the Hebrew Bible which they never before possessed. Accordingly in the two succeeding centuries the Hebrew language was cultivated with much zeal and success. In 1522 the first complete Christian edition of the Hebrew Bible was published in the Complutensian Polyglott[c]. This was soon followed by other editions of the Hebrew Bible, and by other Polyglott Bibles: and the works of Pagninus, Arias Montanus, and especially of the two Buxtorfs, opened an easy

a Jarchi's Commentary on the Pentateuch was published A. D. 1475. De Rossi attributes the publication of the editio princeps of the Hebrew Psalter, with Kimchi's Commentary, to the year 1477. The editio princeps of the Pentateuch was published at Bologna, A. D. 1482: and the first complete edition of the Hebrew Bible in 1488, at Soncinum.

b De Rossi, Annales Heb. Typ. sec. xv.

c This edition, though published in 1522, was *printed* in the years 1514—1517. The Bomberg edition of Felix Pratensis appeared in the year 1518. He was converted from Judaism a short time before, and derived the sirname of Pratensis from Prato his native town.

way to all who were desirous of reading the books of the Old Testament in the very words of the inspired writers.

But though the Hebrew language began to be cultivated with zeal and visible good effects, yet an erroneous opinion long prevailed on the state of the Hebrew text. Not merely its integrity, but the absolute uniformity of all the MSS. and editions was maintained on the great authority of Buxtorf. "Omnium librorum," says this eminent Hebraist, in the second chapter of his Tiberias, "qui vel in Asia, vel in Africa, vel in Europa sunt, "*sine ulla discrepantia*, consonans harmonia cer-"nitur [d]." Morinus, a priest of the Oratory at Paris, was the first who combated the opinion of Buxtorf on this subject. He published his *Exercitationes Biblicæ* in 1633, the object of which was to show that the Hebrew Bible has descended to posterity in a very imperfect state; that the Jews had transcribed the sacred writings so negligently, as to have lost, in many instances, the original and genuine text [e]. But the man who first undertook to bring the printed text of the Old Testament to the test of sound criticism was the learned and laborious Ludovicus Cappellus, who devoted thirty-six years to his great work, the *Critica Sacra* [f]. He was answered by Buxtorf the younger, in his *Anti-Critica*. The positions respectively maintained by these rival champions are thus

d Bp. Marsh's *Lecture on the Criticism and Interpretation of the Bible*, p. 158.

e Ibid. p. 206, 207.

f Kennicott's first Dissert. p. 279.

given by Dr. Kennicott in his first Dissertation. "Cappellus undertakes to prove, that *Various* "*Readings* may and ought to be collected on the "books of the Hebrew Testament, on account of "the many mistakes in the modern copies, which "mistakes have been occasioned by the ignorance "and carelessness of transcribers;—that one prin-"cipal means of discovering these Various Read-"ings is a careful examination of the ancient "versions, and a judicious comparison of them "with the present Hebrew text;—and that, from "the many places in which the printed Hebrew "text differs widely from the sense of these an-"cient versions, and places where the translators "could have no reason for varying designedly, "we may properly infer that their written copies "were in these places somewhat different from "our printed copies; consequently, that we may "safely refer to those versions, wherever the pre-"sent Hebrew text is unintelligible, absurd, or "contradictory. Buxtorf, the author of the Anti-"critica, maintains, that we are *never* to recede "from the present Reading of the Hebrew Bible, "as to letters or points, since the text at present "will always give a true, proper, and consistent "sense;—that we cannot collect a Various Read-"ing from any or all the ancient versions put to-"gether, since the text in the ancient Hebrew "copies was the same as in the modern;—and "that where these versions differ from the pre-"sent Hebrew, the cause must be either that they "translated paraphrastically or improperly at first,

"or that their versions have been since corrupted; "since there are no traces in any MS., not the "least mention, memory, or remainder of such "variations in the Hebrew copies, as are expressed "in those ancient versions [g]."

But though the opinion of the learned generally coincided with that of Buxtorf respecting the state of the Hebrew text, it appears that some of the Jews themselves were aware that the MSS. were defective from which some of their early Bibles were printed. The preface prefixed by R. Ben Chajim to the large Bomberg edition of the Hebrew Bible, printed at Venice in 1526, is given at large in Kennicott's first Dissertation. From this important document it appears, 1st, That the Masora was in a state of remarkable corruption and confusion, some parts being contradictory to others. 2dly, That the marginal notes called Kri were very different in different copies; some having more than were mentioned in the Talmud, and others having more than were mentioned in the Masora. Some Jews considered the Kri only as explanatory; others held them to be Various Readings. 3dly, That Ben Chajim himself allows that formerly their sacred books were transcribed by common and ignorant men, who made mistakes; which mistakes were afterwards corrected: and that some other alterations have been made by the scribes. 4thly, That their MSS. did contain mistakes; but that some MSS. had fewer mistakes

[g] Dissertation I. p. 280—282.

than others, or were more properly corrected[h]. These are some of the statements taken by Dr. Kennicott from the preface to the Bomberg Bible. They may be seen more at length in the second Dissertation referred to at the foot of the page.

More than half a century elapsed from the publication of the Critica Sacra to that of the Hebrew Bible of Michaelis, the first that appeared accompanied with Various Readings from MSS. and editions[i]. Thirty-three years afterwards father Houbigant, presbyter of the Oratory at Paris, published his splendid edition of the Hebrew Bible, in four volumes, folio. It is thus described by Mr. Hartwell Horne, in his valuable Introduction to the Study of the Scriptures: "The text of this edition "is that of Vander Hooght, without points; and "in the margin of the Pentateuch Houbigant has "added various lections from the Samaritan Pen-"tateuch. He collated twelve MSS., of which "however he is said not to have made all the use "he might have done. Houbigant has also printed "a new Latin version of his own, expressive of "such a text as his critical emendations appeared "to justify and recommend. This book is most "beautifully printed, but has not answered the "high expectations that were entertained of it[k]." In fact Houbigant has indulged to such excess in conjectural emendations of the Hebrew text, that,

h See Kennicott's second Dissertation, p. 229—248.

i The Critica Sacra was published in 1650, Michaelis's Hebrew Bible in 1720.

k Introduction to the Critical Study, &c. II. 129.

though he has often shown his ingenuity, his boldness must be condemned by every rational critic.

In the same year in which Houbigant's Hebrew Bible appeared, Dr. Kennicott published the first part of his Dissertations *on the state of the printed Hebrew text of the Old Testament.* This volume institutes a comparison between 1 Chron. xi. and 2 Sam. v. and xxiii; pointing out errors and inconsistencies in each, and suggesting corrections from a comparison of the parallel passages with each other, and with the ancient versions. It was at the suggestion of Bp. Lowth that this comparison was undertaken. This we learn from Dr. Kennicott's *Observations on the first Book of Samuel*, ch. vi. ver. 19: in the dedication of which to this learned prelate the author says, "In defi-"ance of the strong prejudices which, about se-"venteen years since, I myself had, in common "with most other men in Europe, in favour of "the *integrity* of our Hebrew text, a persuasion "of its containing many and great mistakes arose "from the attentive examination of one chapter, "which had been kindly recommended to me by "you. In consequence of which examination, I "published such remarks upon that printed chap-"ter, and made such inquiries after Hebrew MSS. "as laid the foundation of the work in which I "have now the honour to be engaged[1]."

In the year 1759 Dr. Kennicott published his second Dissertation *on the state of the printed Hebrew Text;* in which, after treating of the

[1] Dedication, p. iv.

Samaritan Pentateuch and the Chaldee Paraphrase, he enters at considerable length on the history and the state of the printed Hebrew text, and on the changes which it appears to have successively undergone; urges the importance of an extensive collation of MSS.; and gives a catalogue of Hebrew and Samaritan MSS. preserved in many of the principal libraries of Europe. To Bp. Lowth he was indebted, not only for suggesting at first a comparison between the parallel texts of 1 Chron. xi. and 2 Sam. v. xiii, but also for his lordship's advice and encouragement in the subsequent collation of Hebrew MSS.[m] But though Dr. Kennicott's collation was supported by numerous and liberal contributions, his opinion as to the state of the Hebrew text was strenuously controverted. As some observations will hereafter be made on the result of Kennicott's and De Rossi's collations, it will not be necessary at present to enter on the subject of this controversy.

Let us proceed then, before we go to a more particular consideration of Dr. Kennicott's laborious work, to obviate any misconception or unfounded apprehensions respecting the changes alleged to have taken place in the state of the Hebrew text. Bp. Marsh, in his *Lectures on the Criticism and Interpretation of the Bible*, thus defines *the integrity of the Hebrew text:* "The "text of an ancient author may be said to have "preserved its integrity, if it has descended to "the present age in such a state as, *upon the*

m See Observat. on 1 Sam. vi. 19. Oxford, 1768. Dedic. p. v.

" *whole,* the author gave it. If we go further, " and require a *perfect* uniformity in all the copies " of an ancient work, before we will grant that its " integrity is preserved, we require more than it " is possible to obtain: for it is impossible to mul- " tiply *written* copies of a work, without *some* de- " viation from the author's own manuscript. We " have seen, however, that Buxtorf, in the second " chapter of his Tiberias, carried his notions on " this subject so high, as to deny the existence " of variations in the Hebrew text; and thus, by " placing its integrity on a *false basis,* exposed it " to be questioned upon grounds which constitute " no real cause of impeachment [n]." The use of the term *corruption,* as applied to the Hebrew text, has sometimes led to an erroneous opinion as to the *real* point at issue, and to ill-grounded misapprehensions as to the consequence of extensive collations. The first point to be determined was, whether *any* difference could be found to exist in vowel points, letters, or words, between our modern printed Hebrew Bibles and other printed Bibles and MSS. This question has been completely set at rest by Dr. Kennicott's collation. It can no longer admit of a doubt that considerable difference exists between the text of Van Der Hooght's Hebrew Bible and the editions and MSS. which have been collated, both in vowel points, letters, and words. The only question now to be decided is, how far the readings of the editions and MSS. which have been collated are

[n] Lectures, p. 205, 206.

preferable to those of the received text; and to what extent the received Masoretic text may be justly supposed to differ from the original autographs of the sacred writers.

That no danger can arise to the cause of revealed religion from admitting the existence of Various Readings may be proved in the words of Dr. Bentley. "It has been the common sense of "men of letters, that numbers of MSS. do not "make a text precarious, but are useful, nay ne-"cessary, to its establishment and certainty. . . . "If a corrupt line or dubious reading chances to "intervene, it does not darken the whole context, "nor make an author's purpose precarious. Te-"rence, for instance, has as many variations as "any book whatever, in proportion to its bulk; "and yet, with all its interpolations, omissions, "additions, or glosses, (choose the worst of them "on purpose,) you cannot deface the contrivance "or plot of one play; no, not of one single scene; "but its sense, design, and subserviency to the "last issue and conclusion, shall be visible and "plain through all the mist of Various Lections. "And so it is with the sacred text. . . . And why "then must the sacred books have been exempted "from the injuries of time, and secured from the "least change? What need of that perpetual "miracle, if, with all the present changes, the "whole Scripture is perfect and sufficient to all "the ends and purposes of its first writing [o]?"

o Bentley's Essay on Freethinking, quoted by Kennicott, Diss. I. p. 563, 564.

We may now return to the laborious and splendid work of Dr. Kennicott. This extensive collation of MSS. and edd., originating, as we have already observed, in a suggestion of Bp. Lowth, was commenced in the year 1760, and was supported by a munificent annual subscription, to which Archbishop Secker gave the first contribution, followed, shortly afterwards, by the Universities of Oxford, Cambridge, and Dublin. In the following year the patronage of the king was obtained, and soon afterwards that of many of the sovereigns of Europe [p]. The first volume was published in 1776, with the title of *Vetus Testamentum Hebraicum, cum Variis Lectionibus*, &c. The second volume did not appear till 1780. The *codices* collated amount in number to 694: but we must not suppose that these are all MSS. or printed copies of the Hebrew Bible, though they are frequently quoted as such: 634 are MSS., forty-three are editions, and the remaining seventeen are copies of the Talmud, Rabbinical works, collections of Various Readings, &c. Of the MSS. collated by Dr. Kennicott and his coadjutor Mr. Bruns, some were collated throughout, others only in select passages. The synagogue rolls being generally written in conformity with the same standard, it was seldom deemed necessary to do more than collate them in a few passages [q].

[p] Amongst other sovereigns, the kings of England, France, Spain, Denmark, Sardinia, and Sweden, and the Empress of Russia, were subscribers to this work.

[q] Mr. Yeates objects to this omission of collating the rolls of

The collation of MSS. and edd. thus commenced by Dr. Kennicott, and conducted for many years

the synagogues. In the *Preliminary Remarks*, prefixed to his collation of the Indian roll of the Pentateuch, presented by Dr. Buchanan to the University of Cambridge, he makes the following observations on the subject: "It is not a little remarkable "that neither of those famous rolls in Oxford has undergone a "regular collation, nor, perhaps for a similar reason, those in "the British Museum: for Dr. Kennicott having examined them "in a number of places, and not finding any material variation "in the text from that of the printed edition by Van [der] "Hooght, seems to have declined further research into them. "As to the first article, *Signat. Hunting. Bod. Lib.* his words "are these: *Quum vix ullæ variationes hujus MSti ab editione "Hooghtiana repertæ fuerunt, etsi pluribus in locis sit consul-"tus, non illius facta fuit collatio.* Concerning the other, *Sign. "Rawlins.*, he says, *Codice hic illic examinato, non eum colla-"tione dignum existimavi**. His reason for this, however, ap-"pears inconclusive, as it is founded on the *supposition* that such "rolls may have been written since the æra of printing; but it is "known to all the world that the Jews never write their copies "from a printed text, but always from the *written* text, the most "pure and ancient they can select for the purpose. Had this "gentleman examined, by a regular collation, only such rolls as "he but partially consulted, he had saved himself immense la-"bour; since such copies are the prime and fountain copies of "this part of the Hebrew Scriptures, and *have an authority "against which no other private copies can have any manner of "weight in the determination of any various reading.* This ill "choice of MSS., whereby to produce a pure text, has rendered "the doctor's labours so unpopular with the Jews†." If the MSS. collated by Dr. Kennicott contained no readings preferable to those of Van der Hooght's edition, and supported by the context and the ancient versions, there would perhaps be some weight in Mr. Yeates's argument. But, however critics may differ as to the *extent* to which the printed text has suffered from the errors

* Kennicotti Bib. Heb. vol. i. Dissert. Gen. p. 72.

† Prelim. Remarks, pp. 3, 4.

with indefatigable perseverance, was continued soon afterward by J. B. De Rossi, Professor of Oriental Languages at Parma. De Rossi, to the astonishment of the learned world, collected more MSS. and edd. in his own private library than Kennicott had collated in all the great libraries of Europe [r]. His work was published at Parma, in four volumes, 4to, from 1784 to 1788. A supplementary volume was published in 1798, with the title of *Scholia Critica in V. T. Libros; seu Supplementa ad Varias Sacri Textus Lectiones.* The plan of De Rossi is different from that of Kennicott. The latter published the text of Vander Hooght's edition, with *all* the readings of the MSS. which he collated. The former published only select Various Readings, without the text; but he noticed also, in many cases, the readings of the ancient versions, and sometimes the different readings in the vowel points, as well as the letters. The total number of MSS. and edd. collated is thus stated by De Rossi in his Scholia Critica: "*Summa col-*

of transcribers, or the injury which copies which have been transcribed may have previously sustained, no doubt can any longer exist that copies have been carelessly made, and that readings have been found in other MSS. besides the synagogue rolls, which have much more appearance of genuineness than those of the *textus receptus.* What then would have been the effect of Mr. Yeates's plan, a collation *merely* of the synagogue rolls, but to lead to an erroneous opinion that the text had suffered less from transcribers than is actually the case?

[r] Kennicott collated, with the assistance of Bruns, 628 MSS. of the whole or part of the Hebrew Bible, and forty-nine editions; De Rossi's own MSS. amounted to 691, and the editions to 333. *De Rossi Scholia Critica in V. T. Libros, Parmæ,* 1798.

"*latorum codicum sacri textus. MSS.* 1418, *editi* " 374, *universim* 1793. MSS. Kenn. collationis " 577, biblioth. auctoris 691, exteri 134, Samar. " 16. Editiones biblioth. auctoris 333, exter. 42.[s]" In this enumeration De Rossi probably deducts from Kennicott's MSS. those MSS. collated by Kennicott which afterwards came into his own possession, and were numbered in his catalogue.

Since the publication of De Rossi's supplemental volume no extensive collation of MSS. has been instituted. The synagogue roll of the Pentateuch, mentioned in a preceding note, which was presented by Dr. Buchanan to the University of Cambridge, was collated by Mr. Yeates in 1812; but,

s Scholia Critica, p. 143. Mr. Hartwell Horne, in his valuable Introduction to the Critical Study of the Scriptures, vol. ii. p. 86, has stated erroneously the number of MSS. collated by De Rossi. He says, the "total number [of MSS.] collated by " Mr. De Rossi for his Collection of Various Readings is 479, " besides 288 printed editions." The statement should be corrected thus: MSS. collated in his own library, 691; in foreign libraries, 134. Editions in his own library, 333; in foreign libraries, 42. Total MSS. and edd. collated by De Rossi, 1200. This excellent and venerable man, whose life was devoted to the study and illustration of the sacred writings, died at Parma, in 1831, at the advanced age of eighty-nine. The author had an interview with him in that city in the year 1827. He was then in the full possession of his faculties, though a sufferer, and a patient and cheerful sufferer, from the gout. His invaluable collection of Hebrew and Rabbinical books and MSS. was purchased for the Ducal library at Parma. The remaining copies of his printed works were left by him to his two nieces, who are now desirous of selling them. He died, to use the words of one of his nieces, " after having borne his last illness of four months and half with " a degree of patience and resignation corresponding to the virtue " and excellence of his character."

like most of the rolls of the synagogues, was found to contain no Various Reading of any importance. Four readings are peculiar to this MS., all of them evidently errors [t].

Having then brought the state of the Hebrew text, which was long a subject of controversy, to the proof, by the careful collation of an immense number of MSS. and edd., we shall naturally be led to inquire, what has been the result of this laborious collation? What is the character and importance of the Various Readings which have been discovered? and how may they be safely and usefully applied to the amendment of the sacred text?

In the first place, I believe it is generally admitted by Hebrew scholars of the present day, 1st, that the collated MSS. differ, in a great number of passages, from the printed text of Van der Hooght: 2dly, that the printed copies also differ materially from each other: 3dly, that some at least of the collated readings are preferable to those of the *textus receptus*, and are also supported by the authority of many of the ancient versions [u].

When we are informed by Dr. Kennicott that the Soncino edition of the Hebrew Bible, printed in 1488, differs in 12,000 readings from that of Van der Hooght; and that the ancient MS., N°. 1,

[t] Viz. Gen. xvii. 1, התלך; xli. 45, ויתין; Numb. xi. 26, אלרד; xvi. 5. וקריב. Yeates's Collation.

[u] See *Kimchi* on the Various Readings of the Hebrew Bible. Classical Journal, vol. XXVI. N°. 41. pp. 65, 66.

preserved in the Bodleian library, differs in 14,000 instances from the last-mentioned edition; we might be disposed at first to feel some alarm at the corrupt state of the text, which these facts would seem to imply. But, besides the general conclusion which we are warranted in drawing, that the providence of God would not have suffered any important fact, any doctrine, or any precept, to be disfigured or rendered unintelligible by the faults of transcribers, we shall find on examination that by far the greatest number of these readings make no difference whatever in the sense of the passage; that in many instances the error of the Various Reading is so manifest that it cannot mislead; and that in comparatively very few is the text at all affected.

To bring this point to actual proof, let us proceed to examine the Various Readings themselves. Let us consider their nature and origin, and endeavour to ascertain how far they affect the received Masoretic text. We will first briefly refer to some of the causes of the corruption of the Hebrew text enumerated by Baver, but now presented, with some additions, to the reader arranged in a different order, and accompanied by examples.

The Various Readings may have arisen, 1st, from *inadvertence* in the transcriber; 2dly, from *design*. To the former cause by far the greatest number must be attributed.

Various Readings from INADVERTENCE.

I. *Changes of letters and words.*

a) The transcriber may have erroneously written a letter, very nearly resembling in form that in the text. Thus ב and כ, ד and ר, י and ו, are frequently written for each other; and not unfrequently ה and ח. In some of the early editions, and in many of the MSS., these letters bear a much closer resemblance to each other than in the Hebrew character now generally in use. Dr. Kennicott has also mentioned other letters, which in some of the ancient MSS. bear a near resemblance to each other. Thus ו resembles ר in codd. 89, 184; ה resembles ח in codd. 98, 265; ל resembles מ in cod. 324; ף resembles ת in cod. 4. and in Froben's Basil edition; ם resembles ס in cod. 89; מ resembles ם and ס in cod. 98; ז resembles ק in cod. 103; ז resembles ן in codd. 191, 224; מ resembles ק in codd. 4, 265; ן resembles ק in cod. 104; ג resembles נ in cod. 174; ק resembles ה and ת in cod. 179. In some MSS. also one letter resembles two different ones, and *vice versa*. Thus א resembles ין in codd. 142, 346; ט resembles ינ or ונ in cod. 342; מ resembles ינ in cod. 142; ע resembles נכ or ונ in cod. 98; צ resembles ני in cod. 142; ש resembles יע or וע in cod. 324. When we find that so close a resemblance subsits in many of the MSS. between so many different letters, we shall rather be inclined to wonder that they have not more frequently been writ-

ten for each other, and that comparatively so few errors exist in the different copies of the Hebrew Bible which can be traced to this source. Let any one, accustomed only to the modern printed character, open the Hebrew Bible printed by Froben at Basil, and he will scarcely be able to distinguish ב from כ, ד from ר, ה from ח, and ת from ת, but by the context. Examples from the collated readings may be adduced in illustration. Ps. xlii. 11, ברצח, some MSS. כרצח: Gen. xxii. 13, אחר, many MSS. אחד: Ps. xi. 1, נודו, many MSS. נודי; &c.

b) When one person dictated, and another wrote the copy, letters resembling each other in *sound* might be erroneously written, either from incorrect pronunciation, or inadvertence in the transcriber. Thus לא and לו are frequently written for each other: לִכִּסֵּה, 1 Kings x. 19, many MSS. read לִכִּסֵּא: וְחֵץ, 1 Sam. xvii. 7, many MSS. וְעֵץ: סטים, Ps. ci. 3, many MSS. שׂטים: בשׂורי, Hos. ix. 12, some MSS. בסורי, &c.

c) A transcriber, trusting to his memory, without casting his eye on the text, may write a different, but synonymous word. Thus, 2 Sam. vii. 12, for את, some MSS. read עם: נותר, 2 Sam. xiii. 30, 1 MS. נשאר.

N. B. Some synonymous readings, which have arisen from the collation of parallel passages, will be noticed under the second class of Various Readings.

II. *Omissions of letters, words, and sentences.*

a) Letters and words may have been omitted simply from the negligence of the transcriber.

b) Or from the defective and corroded state of the MS.; letters or words being partly or wholly obliterated.

c) Or from abbreviations used in the MSS.

d) Or from the same word again occurring after a short interval: the transcriber having written the first word, on recurring to the text, by mistake casts his eye on the second word, and omits all between the two similar words. This is a frequent cause of error both in the Hebrew and the Greek MSS. Examples (*a* and *b*). Ezra ii. 25, קרית ערים, some MSS. read correctly קרית יערים: Ps. xxviii. 8, למו, some MSS. לעמו: Ps. lxxix. 7, אכל, some MSS. אכלו. (*b*). 2 Chron. xxii. 6, כי, some MSS. מן: Nehem. xii. 4, גנתוי, many MSS. גנתון. The two last corruptions in the text seem to have arisen from the letters having been partially corroded from age or damp. Examples (*c*). In some of the MSS. ישר׳ is written for ישראל; שמע׳ for שמעתי; אלהי׳ for אלהים, &c. This practice seems to have given rise to some erroneous readings. 1 Sam. xii. 10, ויאמר, Kri and many MSS. ויאמרו: Josh. xxiv. 3, וארב, Kri and many MSS. וארבה. Examples (*d*). 1 Sam. xxv. 40, the whole verse is omitted in two MSS. from the occurrence of לאשה twice. Similar examples often occur.

III. *Additions of letters, words, and sentences.*

a) Additions may have sometimes arisen from the custom prevailing amongst the Jews, of frequently filling out the line with some of the first letters of the word which begins the following line. Some examples of this custom are here adduced from the ancient and rare edition, published by the Jews, the Hagiographa Neapolitana of 1487 :

Ps. xl. . . . . . ויימר
ויאמרו תמיד &c.

Ps. xli. . . . . . יהוה יסע
יסעדנו . . . . .

Ps. xlii. . . . . . כל משברי
משבריך . . . . .

In Josh. viii. 33, for וכל ישראל, one MS. reads
וכל יש וכל
ישראל

b) Sometimes the transcriber wrote the same word twice. 2 Kings xviii. 17, ויעלו ויבאו, which are printed twice in our Hebrew Bibles, are omitted in the second instance in some MSS. : 2 Kings ix. 4, הנער is printed twice ; but the second הנער is omitted in some MSS.

c) Sometimes a sentence is repeated twice from the same word occurring at the beginning and the end. (See II. *d*.) 2 Kings vii. 13, these words are erroneously repeated in the text : נשארו בה הנם ככל המון ישראל אשר: 2 Kings vii. 8, in one MS. the words כסף וזהב ובגדים follow the second משם by mistake of the transcriber.

IV. *Transpositions.*

a) Transpositions of letters are not unfrequent in the MSS., and appear to have arisen from the transcriber having written the wrong letter, and being unwilling to deface the MS. by erasing it. Examples: Ezek. xlii. 16, אמות, many MSS. מאות: Isa. xxxviii. 12, קפדתי, one MS. reads פקדתי: Isa. xxxvi. 12, חראיהם, one MS. אחריהם.

b) Transpositions of words are not common. The following are examples: Ps. cix. 21, יהוה אדני, nine MSS. אדני יהוה: 1 Kings xii. 2, שלמה המלך, many MSS. המלך שלמה.

c) The following extraordinary instances, amongst others, of the transposition of sentences, are enumerated by Dr. Kennicott in his *Dissertatio Generalis:* In cod. 206, 551 words are omitted after 2 Chron. ii. 3, and inserted after לך in 2 Chron. vi. 2: in cod. 591, after Ps. cxli. follows Ps. cxliv, except the last verse; then Ps. cxlii, cxliii; then the last verse of Ps. cxliv; and then Ps. cxlv.[x].

V. *Miscellaneous changes in the text.*

a) A transcriber, to whom a kindred dialect was familiar, sometimes used the orthography peculiar to that dialect. Gen. xlix. 11, עירה, some MSS. עירו: Job xxxviii. 11, ופא, many MSS. ופה.

[x] Transpositions of this kind may have happened from the sheets of the MSS. having been disarranged, and sewed together in the wrong places.

b) The person who dictates to the transcriber, when he meets with the name יהוה in the Hebrew Bible, out of reverence to the sacred name pronounces it אדני, which the transcriber is hence led to write instead of יהוה. Thus Ps. ii. 4, אדני, ninety MSS., five edd., and Targ. read יהוה.

c) The numbers in the printed Hebrew Bibles are sometimes inconsistent with the context. This may have arisen from their having formerly been designated by the letters of the alphabet, used as numeral figures, instead of the words at length. Kennicott has enumerated several passages in which he conjectures that a corruption of the number has arisen from writing one numeral letter for another: but, though this conjecture is very probable, I believe no MSS. have been discovered in which numeral letters are used in the text.

These are the principal undesigned changes, and their causes, as far as we can with probability ascertain them, which have taken place in the MSS. collated by Kennicott and De Rossi [y].

[y] The author is aware of the difficulty of ascertaining, with any thing approaching to certainty, the causes which have given rise to particular *Variæ Lectiones*. The same Various Reading may have arisen from similarity of sound, from the conjecture of the scribe, or from a particular mode of spelling prevailing at certain times or in certain places. He wishes therefore to be understood, rather as pointing out causes which *may* have occasioned the Various Readings referred to, than as attributing, with any degree of pertinacity, these readings to the causes assigned ; and also as expressing no opinion respecting the genuineness of any of the readings here referred to.

We proceed to the changes which must be attributed to DESIGN.

VI. *Changes from the insertion or omission of the* Matres Lectionis.

These constitute a very large, though very unimportant class of Various Readings. The *Matres Lectionis* are the letters א, ו, and י, which, in the unpointed MSS., are sometimes used to designate the vowels. Thus, 2 Sam. xi. 1, we have מלאכים for מְלָכִים: 2 Sam. xii. 1, ראש for רָש: Neh. xiii. 16, דאג for דָג. These letters were inserted *designedly*, to facilitate the pronunciation. The letters ו and י are inserted or omitted on numberless occasions, without any regular plan or system[z].

VII. *Changes in the words.*

a) Changes from adopting the readings of parallel passages. Instances of this kind will gene-

z "The *scriptio plena*, that is, the addition of the ו and י, and "the *defectiva*, are generally perfectly arbitrary. '*Librarius* "*eandem vocem modo plene scribit, perspicuitatis causa, modo* "*literas* ו *et* י *omittit, brevitatis causa.* Aben Ezra Pref. in Pen- "tat.' The *scriptio plena* is considered to be characteristic of a "later age, and to have been generally adopted after the cap- "tivity; although in certain books the *scriptio plena* is more "frequent, in others the *defectiva.* But in general the *forma* "*defectiva* is, according to the rule of the Jewish grammarians, "to be adopted, when the word receives a final increment, and "in other cases; as also, I think, in case of the retraction of the "accent in verbs ע״ו." Letter of the late Professor Nicoll to the Author.

rally be found on comparing two parallel portions of the Hebrew Bible. Thus Ps. xviii. 4, ומן איבי, two MSS. have the reading of 2 Sam. xxii, ומאיבי: ver. 23, אסיר מני, some MSS. read אסור, and one ממנה, with 2 Sam. xxii.

b) Changes with a view of improving or amending the text. Thus ו is frequently prefixed to words, where the sense requires it, but the Hebrew idiom does not require its insertion. 1 Sam. xx. 22, לעלם, two MSS. read לנער: 1 Sam. xxv. 8, נעריך, one MS., and one in the margin, read עבדיך. These two readings, and many similar ones, were probably at first marginal glosses, which were at length inserted in the text.

c) Changes in the text *modestiæ causa*. These changes are thus mentioned by Leusden, in his 23d Dissertation *de Masora*: "Septima et ultima "species Keri et Ketib continet voces, quæ pro- "latu videntur esse obscœnæ, et pro quibus Ma- "sorethæ nonnulli alias voces prolatu honestiores "et castiores in margine substituerunt, secundum "rabbinorum regulam; *Quæ in Bibliis scripta* "*sunt* לגנאי per vituperium, *ea leguntur* לשבח "ad laudem[a]." The following are examples: Deut. xxviii. 30, ישגלנה, thirteen MSS. Kenn. read ישכבנה, and the Samaritan Pentateuch reads ישכב עמה: Deut. xxviii. 27, עפלים, eight MSS. Kenn. טחרים: 2 Kings xviii. 27, for חריהם six MSS. two edd. Kenn. read צואתם: and in the

a Leusden Philolog. Hebr. p. 282.

same verse, for שיניהם eleven MSS. one ed. Kenn. read מימי רגליהם. For the six remaining examples, see Leusden's Philologus Hebræus, p. 283, and Cappelli Critica Sacra, lib. III. cap. vi.

d) Wilful corruptions of the Hebrew text. On the subject of *wilful corruptions* different opinions have been entertained. Whilst some, supported by the assertions of the early fathers, accuse the Jews of having in many places wilfully corrupted both the Septuagint and the Hebrew Scriptures; others are disposed almost, if not altogether, to exempt them from the charge. Without entering at large on a subject involved in considerable difficulty, we may observe, that the high reverence in which they held their sacred writings would be likely to deter the Jews from any wilful change affecting the sense; and that, if they had ventured to corrupt passages out of hostility to Christianity, and had actually succeeded in doing so in some instances, they would probably have applied the same nefarious art to passages which afford a strong argument against the unbelieving Jews, which yet have come down to us in the Hebrew text free from corruption. The good providence of God hath made them the faithful guardians of numerous and important prophecies, all converging in one point, and proving that the crucified Jesus, whom they still reject, is the favourite theme of prophetical description, the Prophet like unto Moses, the descendant of Abraham, in whom all the families of the earth were to be blessed.

It has been already remarked, that *by far the greater number of Readings make no difference whatever in the sense of the passage; that in many instances the error of the Various Reading is so manifest, that it cannot mislead; and that in comparatively very few cases is the text at all affected.*

After having produced so formidable an array of Various Readings from the collated MSS. and editions, it may be satisfactory to give some proof of this assertion. With this design then I shall present the reader with a summary view of all the Various Readings on two psalms, taken indiscriminately, which are to be found in Kennicott's Hebrew Bible. The psalms adduced for this purpose are the 16th and the 42d. We will begin with the 16th psalm. The Various Readings may be thus arranged:

I. Insertion or omission of the *Matres Lectionis*	30
II. Omissions, and other manifest errors of transcribers	44
III. Other Readings not affecting the sense	15
IV. Readings affecting the sense	6
Total	95[b]

The Various Readings of the 42d psalm may, according to the same plan, be thus enumerated:

b See Kimchi on the Various Readings, Letter IV. Class. Journ. No. LX. p. 297.

I. Insertion or omission of the *Matres Lectionis*	40
II. Omissions, and other manifest errors of transcribers	81
III. Other Readings not affecting the sense	22
IV. Readings affecting the sense	8
Total	151

It will be observed in these tables of Various Readings, that by far the greatest number consist of manifest errors of transcribers and the insertion or omission of the *Matres Lectionis;* amounting in the 16th psalm to 74 out of 95, and in the 42d psalm to 121 out of 151; and that the Various Readings affecting the sense in both psalms amount only to 14 out of 246. But if we examine the Various Readings affecting the sense, and compare them with the context and the ancient versions, we shall find that, small comparatively as the number is, a still smaller number is entitled, by the rules of sound criticism, to preference above those of the Masoretic text.

The Various Readings in the 16th psalm affecting the sense are six. Let us compare them with the context and the ancient versions. The Readings of De Rossi have not been referred to above, because he neither notices the errors of transcribers, nor in general the insertion or omission of the *Matres Lectionis;* confining himself chiefly to the Various Readings by which the sense of the passage is affected. But in the present inquiry we shall refer to De Rossi as well as to Kennicott; to the ancient versions; to those of Aquila, Sym-

machus, and Theodotion; and, when necessary to the Various Readings of the Septuagint, begun by Holmes, and finished by Parsons.

Ps. xvi. 2. For אָמַרְתְּ 10 MSS. 5 primo, 1 forte Kenn. 4 MSS. 4 primo, 5 edd. De Rossi, LXX. Syr. Vulg. Ar. read אמרתי. This reading is justly preferred by Michaelis, Lowth, Doederlein, Baver, Dathe, Berlin, &c.[c] Ibid. For בל 1 MS. Kenn. 1 pr. R. reads כל. This makes a good sense, "*All my prosperity* [depends] *on thee;*" but is supported by no other authority. Ver. 3. For כל 1 MS. Kenn. reads בל; all the other MSS. and versions read כל: neither word was in Origen's Hebrew text. Ver. 9. For כבודי 3 MSS. and 2 edd. Kenn. read כבדי: but as Kennicott does not give the vowel points of the readings to which he refers, we cannot from his collation ascertain whether it is an abridged form (כְּבֹדִי) of כבודי, or כְּבֵדִי, *my liver*. Gesenius gives to כבוד the sense of *the heart, the soul*, in poetry. This interpretation agrees well with the context in this and some other passages, but has not the support of the ancient versions, nor, I believe, of the cognate languages. כבודי appears to be the genuine reading. Ver. 10. For תעזב 1 MS. Kenn. reads תעזב לנצח: but as it is supported by no other authority, and does not improve the text, it was probably at first a marginal gloss, which found its way into the text. Ver. 10. For חסידיך, *thy holy ones*, an immense majority of MSS. and editions read חסידך, *thy holy One*. This reading,

c See De Rossi in loc.

which is evidently required by the context, and is necessary to sustain the prophetical reference of the passage to the Messiah, is confirmed by 156 MSS. 2 primo Kenn. 107 MSS. 6 primo, 49 edd. De Rossi. It is also the reading of many Jewish commentators, enumerated by De Rossi, and of all the ancient versions. For the establishment of this important reading by such a preponderating weight of evidence, we are indebted in the first place to Dr. Kennicott's collation of MSS.

Let us now proceed to examine the Various Readings affecting the sense, which have been noted in the 42d psalm. Ver. 5. For אדדם 2 MSS. 1 pr. 2 forte Kenn. 2 MSS. R. read אדרם; ό Syr. Vulg. Ar. seem to have read אדרת: *Quibus,* says De Rossi, *et Chaldæus addi potest, nisi malis eum utramque lectionem conjungere.* אדרם pointed אַדִּרִם would make a good sense, *When I went with the assembly of the chiefs.* But this reading is but slenderly supported, and the common text requires no alteration. דדה, from whence אדדם is derived, signifies, according to Gesenius, *to move slowly or solemnly*[d]. Ver. 6 and 7. For פניו : אלהי 1 MS. 2 forte Kenn. Syr. Vulg. Ar. 2 MSS. of Æth. and Pers. read פני ואלהי, which is also the reading of the parallel passages, ver. 12. and xliii. 5 : ό also reads פני : and though the Vatican copy in Walton's Polyglott reads אלהי without ו, 103 MSS. collated by Holmes, Com-

[d] R. Parchon, in the Lexicon Hebræum selectum, published by De Rossi, gives the same interpretation. "דדה, Isa. xxxviii. 15, " et Ps. xlii. 5, *incedam sensim vel lente.*"

plut. Ald. Chrysost. Theod. Slav. Vindob. and Vetus Latina read ואלהי; and this is doubtless the true reading, and restores the lost parallelism. It is approved as such by Doederlein, Michaelis, Dathe, &c. Ver. 7. For וחרמונים the authorities thus enumerated by De Rossi read וחרמון in the singular; 1 MS. K. Syr. Ar. cod. Lat. Bodleianus, Psalt. Rom. et Gallic. et bini codd. Persici. These are insufficient authorities for changing the text; and the Various Reading might easily have arisen from the compendious mode of writing mentioned under N°. II. *c.* Ver. 9. For תפלה, *a supplication,* 3 MSS. Kenn. 1 MS. De Rossi תהלה, *a hymn;* and 1 MS. Kenn. plene תהילה: but this reading, though it makes a good sense, has no other support; and the text does not require amendment. Ibid. For חיי, *to the God of my life,* 9 MSS. forte 1, Kenn. 5 MSS. 4 pr. De Rossi, and Syr. read חי, *to the living God.* The textual reading is preferable. Ver. 10. For אומרה 1 MS. Kenn. reads אזמרה, *I will sing praise;* supported by no other authority, and doubtless a corruption of ו into ז. Ibid. For שכחתני 1 MS. Kenn. 1 pr. R. read זנחתני. *Petitum,* says De Rossi, *ex Psal.* xliii. 2, *unde etiam desumendum* אתהלך, *quod pro* אלך *Biblia Sonc. cum paucis codd. hic legunt.* See Various Readings VII. *a.* Ver. 11. For ברצח, *with a sword,* 4 MSS. Kenn. 1 and perhaps 1 pr. De Rossi, Sym. כרצח, *sicut gladius;* which is perhaps a better reading, though but slightly supported.

Let us now recapitulate, and see what inference

may be drawn from these two psalms. The result may be thus stated in a tabular form:

	Ps. xvi.	Ps. xlii.	Total.
I. Insertion or omission of the *Matres Lectionis*	30	40	70
II. Omissions and other errors	44	81	125
III. Other Readings not affecting the sense	15	22	37
IV. Readings affecting the sense, but not preferable to the Masoretic text..........	4	6	10
V. Reading which may deserve consideration	0	1	1
VI. Readings preferable to the Masoretic text..........	2	1	3
Total	95	151	246

The inferences which may be drawn from this brief collation must be highly satisfactory to those who, while they venerate the holy Scriptures as the word of God, are desirous that if any errors have, in process of time, crept into the text, they may be amended by a careful and temperate use of all the aids of sacred criticism. It appears then, if the arrangement of readings affecting the sense be approved of by the learned reader, that, out of 246 readings, only three are decidedly preferable to the Masoretic[e] standard. At the same time, if only this proportion of Various Readings be considered preferable to those of the Masoretic text, it will appear that Dr. Kennicott's laborious collation was

[e] In using the words *Masoretic text*, and *Masoretic standard*, I refer to Vander Hooght's Hebrew Bible.

not undertaken in vain. If force and consistency and clearness can be restored, without having recourse to any rash or fanciful schemes of amendment, to some passages which appear to have suffered from frequent transcription, we shall learn to set a high value on the great work of Dr. Kennicott, both as having checked the rage for conjectural criticism, which the followers of Morinus and Cappellus carried to so great an extent, by proving the *general* integrity of the Masoretic text; and as having furnished the means of amending those comparatively few errors, the existence of which has been clearly proved by the extensive collation which has been made of MSS. and edd.

But admitting the defective state of the Hebrew text, and the propriety of amending it, what are the principles which should guide us in this arduous and delicate undertaking? All that remains of the ancient Hebrew language is comprised in a single volume; ἅπαξ λεγόμενα, words which are found only in a single passage in the whole Bible often perplex us. Sometimes the cognate languages throw a light on these words; sometimes they baffle all conjecture. Oriental idioms of rare occurrence sometimes make it difficult to comprehend the meaning of the sacred writer. The translators of the ancient versions frequently *paraphrase* the sense, according to their conception of it: they insert words required for the idiom of the language in which they write: and they not unfrequently show that they did not understand the sense of the passage which they professed to translate.

Even when a word in the collated MSS. gives clearness to a passage, we must not too hastily adopt it as genuine. The Jewish critics often inserted readings from the parallel passages, and sometimes, perhaps, placed a conjectural reading in the margin, which, being clearer than the common reading, was afterwards admitted into the text. " Maxima pars emendationum criticarum," says Baver, " quas viri docti attulerunt aut finxe-" runt, a criticis modestioribus et linguæ Hebraicæ " analogice peritioribus jam jure reprobatur, et ut " non necessaria et vana repudiatur [f]."

The careful and judicious application then of the Various Readings to the amendment of the Hebrew text is a matter of considerable difficulty: and hence, though fifty years have elapsed since the publication of Dr. Kennicott's Various Readings, yet a corrected edition of the Hebrew Bible still continues a desideratum. The age of conjectural criticism happily is past. The *general* purity of the Masoretic text is now almost universally admitted: and if we were to point out the greatest benefit arising from the very extensive collation of Hebrew MSS. which has been accomplished by the labours of Kennicott and De Rossi, we might be disposed to consider as such the comparatively small number of Various Readings which can be considered, on a careful examination, superior to those of the *textus receptus*. But few as they may be, (and unquestionably there

[f] Baver de Integritate et Corruptione Textus.

are some,) why should they not at least be selected, supported by the authorities which may be alleged in their favour, and placed before the eyes of the reader of the Hebrew Bible? Why should we not anxiously, yet at the same time reverently, endeavour to restore, as far as possible, those readings which, on sound principles of criticism, may be thought to have proceeded from the pen of the inspired writers, and some of which give clearness, consistency, and force, where obscurity at present prevails? The task may be arduous, the process may be slow; but the attainment of this sacred object, even to a moderate extent, may justly be considered as likely to conduce to the satisfaction and edification of the reader of the oracles of God, and to the glory of their great Author.

SELECT

VARIOUS READINGS.

SELECT

VARIOUS READINGS.

PSALM I.

[1] Ver. 4. LXX. Vulg. Æth. Ar. and Erpenius's Syr. add לא־כן: but Origen says this is not supported by the Hebrew, nor by any of the Greek versions. MONTFAUCON'S HEXAPLA.

PSALM II.

[1] 9. תרעם. Anc. Vers. exc. Chald. take this word as derived from רעה *pavit,* instead of רעע *fregit;* reading תְּרְעֵם, instead of תְּרֹעֵם. See Append. II. No. 6.

[2] 11. וגילו. 1 MS. pr. K. וגלולו, which is supported by all the ancient Versions, except Chaldee. But לו is marked with an obelus by Origen, as not found in the Hebrew MSS. See Holmes's Septuagint in loc.

PSALM III.

[1] 3. באלהים. LXX. Vulg. Ar. באלהיו; Syr. באלהיך. But *αὐτοῦ* is obelized by Origen, and is omitted by Aqu. Sym. Theod.

[2] 9. 4 MSS. K. Anc. Vers. exc. Chald. ועל; but *καὶ* is obelized in LXX. and the omission of ו is frequent.

PSALM IV.

[1] 4. הפלה. 34 MSS. 5 pr. K. 24 MSS. 3 pr. R. LXX. Vulg. Hieron. הפלא.

[2] 8. 10 MSS. 2 edd. K. read נתח, which is the usual form of the verb.

[3] 9. לבדד. 1 MS. 1 pr. 2 forte K. and 1 forte R. read לבדך: a better reading, but not supported by sufficient authority. See 1 Kings viii. 39. Ps. lxxxiii. 19. lxxxvi. 10, &c.

PSALM V.

[1] 1. Append. II. No. 14.

[2] 10. Append. II. No. 16.

[3] 12. LXX. Vulg. Syr. Ar. insert כל before אהבי, which improves the sentence, but is not supported by any MS. Append. II. No. 18.

PSALM VI.

[1] 8. בכל. 1 MS. K. Syr. Sym. Hieron. מכל, *propter omnes*, &c.

PSALM VII.

[1] 3. LXX. Vulg. Syr. Æth. Ar. ואין פרק ומציל. Append. II. No. 21.

[2] 5. ואחלצה. Chald. Syr. ואלחצה. Append. II. No. 22.

[3] 7. בעברות. Syr. Ar. seem to have read בערף, *on the neck;* but this, though a good sense, is supported by no other authority.

[4] Ibid. אֵלַי. LXX. Vulg. Æth. Ar. יהוה אלי: a good sense, but not well supported.

[5] 9. עלי. Chald. גמל עלי. Append. II. No. 25.

[6] 12. וְאֵל. LXX. Syr. Vulg. Æth. Ar. אַל, *non.* Append. II. No. 27.

PSALM VIII.

[1] 4. שמיך. LXX. Ar. Æth. seem to have read שמים, but Jerome quotes the common reading, which was also that of Origen.

[2] 9. עבר. LXX. Vulg. Syr. Æth. Ar. עברי. Chald.

ועבר, *Et leviathan qui transit vias maris.* This makes the best parallelism with the second line of ver. 8.

PSALM IX.

[1] 1. על־מות. 23 MSS. 4 edd. K. 57 MSS. 1 pr. 22 edd. R. Aqu. עלמות. LXX. Vulg. Æth. Ar. על־עלמות. Append. II. N°. 32.

[2] 2. אודה. LXX. Vulg. Æth. Ar. אודך: but Origen read אודה. The sudden change of person is frequent in Hebrew.

[3] 11. יודעי. Syr. Ar. כל־יודעי: a very probable reading, though but slightly supported. *Præmittit* πάντες *inter uncos,* Alex. Holmes's Septuagint.

[4] 12. הגדו. 66 MSS. 9 edd. 1 pr. K. plene הגידו.

[5] 13. עניים. 19 MSS. 4 pr. 4 edd. K. quamplures sive MSS. sive edd. R. Chald. ענוים, and so the Masoretic points: but all the other Anc. Vers. support the common reading.

[6] 14. חננני. 21 MSS. K. 9 MSS. 12 pr. 6 edd. R. חנני, the usual form of the verb: but חננני is probably an archaism.

[7] 15. תהלתיך. 34 MSS. 4 edd. K. and some MSS. and edd. R. read תהלתך: but Anc. Vers. Sym. Theod. confirm the present text. Schrœder considers תְּהִלָּתֶיךָ a Chaldaism for תְּהִלָּתֶךָ.

[8] 17. עָשָׂה. LXX. Vulg. Æth. Ar. read as if pointed עֹשֶׂה; or we may translate with De Rossi, *Jehovah is become manifest—He hath executed justice!*

[9] 21. מורה. 1 MS. K. 6 MSS. 2 pr. 2 edd. R. Aqu. Theod. Chald. Hieron. read מורא, which De Rossi approves, and it makes the best sense: but the other Anc. Vers. support the common reading.

PSALM X.

1 10. חלכה. 15 MSS. 3 pr. 4 edd. K. ידכה. Syr. seems to have read הוא ידכה וישח. Dathe reads יִדְּכֶה in conj. Niphal. Some MSS. divide חל כאים, (in the next line,) which Schnurrer translates *exercitus fessorum.*

2 12. ידך. 37 MSS. K. 44 MSS. 6 edd. R. ידיך.

3 14. ראתה. 21 MSS. 5 edd. K. plene ראיתה.

4 Ibid. בידך. 8 MSS. K. 10 MSS. 1 pr. R. and 35 edd. with LXX. Vulg. Syr. Æth. Ar. Symm. read בידיך. Append. II. N°. 40.

5 16. עולם. 2 MSS. pr. R. לעולם, sic Vers. Ant. omnes.

6 17. ענוים. 1 MS. 2 pr. K. 3 MSS. 4 pr. R. LXX. Syr. Vulg. Æth. Ar. Chald. עניים.

PSALM XI.

1 1. Before לדוד 2 MSS. K. LXX. Vulg. Chald. insert מזמור, or מזמר.

2 Ibid. הרכם צפור. Chald. LXX. Vulg. הר כמו צפור. Append. II. N°. 42.

3 6. מְנָת. Many of De Rossi's MSS. and edd. read מְנַת in the construct form: but מְנָת is also the reading of 2 Chron. xxxi. 4. Ps. xvi. 5. and lxiii. 11.

PSALM XII.

1 2. הושיעה. LXX. Vulg. Æth. Ar. הושיעני: but με is obelized by Origen, and was probably inserted to complete the sense.

2 3. את־רעהו. 12 MSS. 2 pr. K. 7 MSS. 4 pr. R. LXX. Vulg. Æth. Ar. אל־רעהו; but see Zach. viii. 17.

3 8. תשמרם. 1 MS. pr. K. et fors. 1 pr. R. LXX. Vulg. Æth. Ar. Hieron. תשמרנו. See Append. II. N°. 47.

4 9. כרם. 1 MS. 1 pr. K. 1 MS. 1 ed. R. ברם.

PSALM XIII.

[1] 3. After יומם LXX. Alex. and 96 MSS. collated by Holmes add ולילה, but the other versions, Aqu. Sym. Theod. support the common reading.

[2] 6. At the end of this verse LXX. Vulg. Æth. Ar. add ואזמרה שם יהוה עליון, but they are obelized by Origen; and in the Vatican MS. it is stated in a note that this verse is not found in the Tetrapla, nor in the edition of Eusebius, nor in the Hebrew.

PSALM XIV.

[1] 1. לדוד. 1 MS. K. 2 MSS. 1 pr. 1 ed. R. LXX. Syr. Vulg. Æth. מזמור לדוד.

[2] 5. After פחד 1 MS. K. LXX. Vulg. Ar. add לא היה פחד, which is adopted by Horsley; but the words seem to have been interpolated from the parallel passage, Ps. liii. 6, for they are obelized by Origen, and neither Aqu. Sym. nor Theod. have them.

PSALM XV.

[1] 1. באהלך. 16 MSS. K. 31 MSS. 6 edd. R. באהליך, which is better.

[2] Ibid. 16 MSS. K. 24 MSS. 6 pr. 6 edd. R. ומי; sic Talm. Bab. LXX. Syr. Vulg. Æth. Ar. et Chald. in uno cod.

PSALM XVI.

[1] 2. בל. 1 MS. K. 1 pr. R. כל. See also Append. II. No. 52.

[2] 6. נחלת. 4 MSS. K. 3 MSS. pr. 1 ed. R. נחלה; sic Punct. Masor.

PSALM XVII.

[1] 1. צדק. Syr. צדיק. LXX. Vulg. Ar. צדקי; confer Ps. iv. 2. But Aqu. Sym. Theod. read צדק; and *μου* is

obelized by Origen, and omitted in Vet. Lat. See Holmes's Septuagint.

[2] 7. הפלה. 31 MSS. 2 forte 6 pr. K. 30 MSS. 3 pr. 2 edd. R. Anc. Vers. הפלא. *Mirificam exhibe benignitatem tuam.* Berlin. Gesenius attributes the same sense to the common reading.

[3] Ibid. חוסים. LXX. Syr. Vulg. Æth. Ar. either read חוסיך, or supplied the pronoun to complete the sense. The latter is most probable, as Origen read without the suffix.

[4] 14. מְמְתִים. 1 pr. R. Syr. Chald. מְמֵּתִים.

[5] Ibid. 1 MS. R. Syr. Sym. Aqu. Hieron. מְמֵּתִים.

PSALM XVIII.

[1] 3. אלי. A few MSS. K. read אלהי; and Syr. אלהי צור, which seems to have been borrowed from the parallel passage, 2 Sam. xxii.

[2] 5. אפפוני. 1 MS. K. 1 MS. 1 pr. 4 edd. R. Syr. Ar. 2 Sam. xxii. כי אפפני.

[3] 14. בשמים. 1 MS. 1 pr. 2 forte K. 4 MSS. 1 pr. 1 videtur pr. R. משמים; so LXX. Chald. Vulg. Æth. Ar.

[4] 23. מני. 4 MSS. 2 pr. K. 17 MSS. 4 pr. R. read ממני; but perhaps the prefix is omitted by poetical license. See other examples of מני without the prefix, Ps. lxv. 4. cxxxix. 19. Job xxi. 16.

[5] 26. עם. 13 MSS. 1 pr. K. 8 MSS. 4 pr. 4 edd. R. LXX. Syr. Vulg. Ar. Sym. Hieron. ועם.

[6] 42. על. 1 MS. K. and 2 Sam. xxii. אל. Append. II. N°. 63.

[7] 49. מפלטי. Syr. Ar. Æth. ויפלטני: but this reading is not sufficiently supported for adoption.

[8] 51. מגדל. 30 MSS. 1 pr. 4 edd. K. מגדיל.

PSALM XIX.

[1] 7. על. 3 MSS. K. 15 MSS. R. LXX. Vulg. read עד. See Append. II. No. 67.

[2] 14. איתם. 4 MSS. K. 2 MSS. 2 edd. and 2 edd. marg. R. LXX. Vulg. Chald. Ar. אתם, *integer ero.* Append. II. No. 69.

PSALM XX.

[1] 4. מנחתיך. 18 MSS. 4 edd. K. plures R. LXX. Vulg. Æth. מנחתך in num. sing.

[2] Ibid. ועולתך. 3 MSS. K. 1 R. Syr. Chald. Ar. in num. plur.

[3] 10. יעננו. 1 MS. forte K. ועננו. LXX. Vulg. Æth. Ar. ועננו. Append. II. No. 70.

PSALM XXI.

[1] 5. עולם. 2 MSS. K. 2 pr. R. לעולם.

[2] 10. כתנור. 3 MSS. 1 forte K. בתנור. Append. II. No. 71.

PSALM XXII.

[1] 2. מישועתי. 6 MSS. 1 pr. K. read משועתי, *from my cry.* See also note on Ps. lxxxviii. 2. Horsley, Dathe, Berlin, De Rossi prefer the common reading, which is supported also by Anc. Vers. Aqu. Sym. Theod.

[2] 4. קדוש. 1 MS. K. LXX. Vulg. Ar. קדש. Æth. קדשך. Append. II. No. 74.

[3] 27. לבבכם. 1 MS. K. 1 pr. forte R. Anc. Vers. לבבם. Append. II. No. 76.

[4] 28. לפניך. 1 MS. K. Anc. Vers. exc. Chald. לפניו. So Houbig., Horsl., &c.: but Dathe, Berlin, De Rossi prefer the common reading.

[5] 30. ונפשו. 1 MS. 1 forte K. 1 forte pr. R. LXX. Syr. Vulg. Æth. Ar. ונפשי. Append. II. No. 78.

לא 1 MS. K. 1 MS. pr. R. Aqu. Anc. Vers. exc. Chald. לו.

[6] 31. זרע. LXX. Vulg. Æth. Ar. זרעי.

[7] Ibid. לאדני. 32 MSS. 2 edd. K. ליהוה.

PSALM XXIV.

[1] 6. יעקב. 2 MSS. K. Anc. Vers. exc. Chald. אלהי יעקב. Append. II. No. 79.

[2] 9. שאו. 4 MSS. 1 pr. 2 forte K. 1 MS. R. Anc. Vers. והנשאו, which is probably right.

PSALM XXV.

[1] 5. אותך. 3 MSS. K. 1 MS. pr. R. Anc. Vers. exc. Chald. ואתך. Append. II. No. 80.

[2] 21. After קויתיך LXX. Æth. Ar. add יהוה. Chald. read קויתי בדברך.

PSALM XXVI.

[1] 2. צרופה. 39 MSS. 10 edd. K. et Punct. Masor. צרפה.

[2] 7. לַשְׁמִעַ. 2 MSS. pr. 1 ed. R. LXX. Vulg. Ar. לשמוע: et 3 MSS. defective לשמע R. so Horsley: but see Append. II. No. 87.

[3] 11. פדני. LXX. Complut. et Ald. et 90 MSS. Holmes, Ar. Æth. Theod. have פדני יהוה.

[4] 12. אברך. LXX. Vulg. Æth. Ar. אברכך; but σε is obelized by Origen.

PSALM XXVII.

[1] 5. בסכה. 1 ed. marg. K. בסכו. The Chaldee suffix ה is used for the Hebrew ו also in Ps. x. 9.

[2] 7. וחנני. 14 MSS. 3 edd. K. multi codd. R. LXX. Vulg. Syr. Æth. omit the conjunction.

[3] 13. לולא. Omitted in 3 MSS. K. 2 MSS. pr. R. LXX. Syr. Vulg. Æth. Ar. Aqu. Sym. Append. II. No. 91.

PSALM XXVIII.

1 4. כמעשה. 2 MSS. K. Anc. Vers. כמעשי.

2 5. מעשה. 1 MS. K. 1 pr. R. Anc. Vers. מעשי.

3 7. ומשירי. Syr. Sym. Hieron. ובשירי.

PSALM XXX.

1 8. להררי. 1 MS. 1 forte K. LXX. Syr. Vulg. Ar. להדרי, *decori meo.* Append. II. No. 96.

2 9. יהוה. 50 MSS. 8 edd. K. many MSS. R. אדני. Chald. אליך אלהי. Vulg. Æth. Ar. ואל אלהי. Sym. אתך אדני. Append. II. No. 97.

3 13. כבוד. LXX. Æth. Ar. כבודי. Append. II. No. 99.

PSALM XXXI.

1 5. LXX. Æth. Ar. add יהוה after מעזי.

2 7. שנאתי. LXX. Syr. Vulg. Æth. Ar. read שנאת, which is preferred by Dathe, &c.

3 10. בכעס. 4 MSS. 1 forte pr. K. 4 MSS. 1 pr. R. מכעס. So Chald. מרוגזא. I think this is the true reading. See Deut. xxxii. 19. Ps. vi. 8.

4 20. טובך. 1 MS. K. 2 pr. R. LXX. Vulg. Æth. Ar. טובך יהוה. Append. II. No. 103.

5 21. בסכה. Syr. Vulg. Æth. בסכך. Most probably these versions supplied the pronoun (which is often omitted in Hebrew) to complete the sense.

PSALM XXXII.

1 2. Before לא יחשב 1 MS. 1 pr. R. Anc. Vers. supply אשר; but this word is often omitted in the Hebrew text, and the ellipses in the original are very frequently supplied by the translators.

2 3. בלו. 10 MSS. 2 forte K. 7 MSS. 2 pr. R. כלו. The sense is nearly the same. Gesenius thinks that

the Arabic verb, corresponding to בלה, is applied to the consumption of bones by rottenness or by worms.

3 5. פִּשְׁעַי. 4 MSS. 2 pr. R. LXX. Syr. Vulg. Ar. Hieron. read פִּשְׁעִי, which agrees better with the context.

PSALM XXXIII.

1 7. כנד. Anc. Vers. Sym. Hieron. כנאד. Append. II. No. 113.

2 18. עין. 1 MS. pr. R. LXX. Syr. Vulg. Æth. Ar. עיני. Append. II. No. 114.

PSALM XXXIV.

1 6. הִבִּיטוּ. 7 MSS. 1 pr. R. LXX. Syr. Vulg. Æth. Ar. Aqu. Sym. Hieron. ופניהם הַבִּיטוּ, LXX. Syr. Vulg. Æth. Ar. ופניכם. Append. II. No. 116.

2 11. כפירים. 1 MS. K. forte כבירים, *the mighty.* Append. II. No. 118.

3 18. צעקו. Anc. Vers. צעקו צדיקים. Append. II. No. 119.

4 21. שמר. 1 MS. K. 1 pr. R. LXX. in 99 MSS. and edd. Holmes, Vulg. Æth. Ar. שמר יהוה: but Κύριος is obelized by Origen.

PSALM XXXV.

1 1. 7 MSS. K. 1 pr. R. ריבי.

2 2. בעזרתי. 13 MSS. K. 15 MSS. R. לעזרתי. See also Ps. xxii. 20. xxxviii. 23. xl. 14. lxx. 2. lxxi. 12. but Chald. and Syr. read with ב.

3 5. דחה. Anc. Vers. exc. Chald. דחם. See also רדפם in the following verse. This reading is preferred by Dathe and Berlin, but it is supported by no MS., and the pronominal affix is often omitted. Append. II. No. 120.

4 13. על. 10 MSS. K. אל: but Gesenius thinks that על is sometimes used in the sense of אל.

[5] 16. בחנפי. 1 MS. pr. R. כחנפי.

[6] Ibid. מעוג. LXX. Vulg. Æth. Ar. seem to have read לעוג, *deriding me exceedingly.* In a MS. collated by Kennicott, (No. 324,) ל and מ closely resemble each other: hence an error might easily have happened in transcribing.

PSALM XXXVII.

[1] 1. אל. 13 MSS. 4 pr. 3 edd. K. plures cum editt. nonnull. antiq. R. Anc. Vers. ואל.

[2] 3. אמונה. LXX. Vulg. Æth. Ar. seem to have read המונה, *and feed on its abundance.*

[3] 5. על. 10 MSS. 1 ed. K. אל. Confer Ps. xxii. 9. Prov. xvi. 3.

[4] 6. ומשפטך. 55 MSS. K. 102 MSS. 69 edd. R. Syr. Ar. ומשפטיך.

[5] 13. אדני. 16 MSS. K. Chald. יהוה, which is probably right.

[6] 14. דרך. 9 MSS. 5 pr. K. 1 MS. 3 pr. R. LXX. Vulg. Æth. Ar. לב.

[7] 35. ומתערה. LXX. Syr. Vulg. Æth. Ar. seem to have read ומתעלה, *et elevatum,* which perhaps is right: but Dathe prefers the common reading.

כאזרח. This word is never applied to a tree elsewhere. LXX. Vulg. Æth. Ar. כארזה, *sicuti cedrus.*

[8] 36. ויעבר. LXX. Syr. Vulg. Æth. Ar. ואעבר, which the sense requires, and is approved by Dathe, Berlin, &c.

PSALM XXXVIII.

[1] 2. ובחמתך. 4 MSS. K. 2 MSS. 7 pr. R. Anc. Vers. ואל בחמתך: but there is probably an ellipsis of the negative adverb, which is supplied in the Anc. Vers. See Glassius de Ellipsi Partic. lib. I. App. Tr. II. I. x. tom. I. p. 634. See also Ps. ix. 19. and xliv. 19. and Deut. xxxiii. 6.

[2] 3. ותנחת. Syr. Chald. ותנוח. See Append. II. No. 133.

[3] 8. נקלה. Vid. Append. II. No. 134.

[4] 14. אשמע. 9 MSS. K. 1 MS. R. ישמע, which makes a better parallelism: but Anc. Vers. support the text.

[5] 23. ארני. 24 MSS. 1 ed. K. aliqui, R. Chald. יהוה.

PSALM XXXIX.

[1] 5. ארעה. 10 MSS. K. 4 MSS. pr. R. Anc. Vers. וארעה: but the conjunction ו is often omitted in Hebrew, and supplied by Anc. Vers.

[2] 6. כל 1mo. is omitted in 15 MSS. K. 13 MSS. 6 pr. 3 edd. R.

PSALM XL.

[1] 6. אלהי. 1 MS. K. Syr. אלהינו.

[2] 10. צדק. Syr. Ar. Vulg. Vetus Lat. and 2 MSS. LXX. Holmes, צדקתך.

[3] 11. לקהל. 19 MSS. K. 19 MSS. 5 edd. R. Chald. בקהל. LXX. Syr. Vulg. Æth. Ar. מקהל.

[4] 12. אתה. 2 MSS. K. 1 MS. R. Anc. Vers. ואתה, which is more emphatic than the common reading.

PSALM XLII.

[1] 4. באמר. 2 MSS. K. 2 MSS. R. Syr. Ar. באמרם. See ver. 11.

[2] 5. אדדם. 2 MSS. 1 pr. 2 forsan K. 2 MSS. R. אדרם. Item ר loco ד LXX. Vulg. Ar. Append. II. No. 146.

[3] 9. שירה. 6 MSS. K. שירו, i. e. *a song concerning him.*

[4] Ibid. חיי. 9 MSS. K. 5 MSS. 4 pr. R. חי. Vide ver. .

[5] 10. אלך. 5 MSS. 1 ed. K. Ps. xliii. 2. אתהלך: yet אלך makes a good sense.

[6] 11. ברצח. 4 MSS. K. 1 MS. forte, 1 pr. R. Sym. כרצח, which is better.

[7] 12. ישועת. 1 MS. R. LXX. Vulg. Æth. Ar. Aqu. Theod. ישועת in singulari.

PSALM XLIII.

[1] 3. ינחוני. 2 MSS. K. 1 MS. pr. R. Syr. ינחמוני.

[2] 4. אלהים 2o. 1 MS. K. Chald. יהוה.

PSALM XLIV.

[1] 2. בימי. 4 MSS. K. 11 MSS. R. כימי.

[2] 10. 1 MS. K. 1 MS. forte pr. R. Chald. Hieron. אך. LXX. Syr. Vulg. Æth. videntur legisse ועתה. Append. II. No. 150.

[3] 16. Vid. Append. II. No. 151.

PSALM XLV.

[1] 5. והדרך. This word is omitted in 2 MSS. K. והדרך צלח are omitted in Syr. Append. II. No. 153. and Append. I. No. 51.

[2] Ibid. וענוה־צדק. 1 MS. 1 ed. K. וענות־צדק. 1 forte ותצדק. Append. II. No. 153.

[3] 7. עולם. 4 MSS. K. לעולם. But see Ps. xxi. 5. xlviii. 15. where the preposition is also omitted.

[4] 8. אלהים. 1 MS. K. Chald. יהוה.

PSALM XLVI.

[1] 7. בקולו. 2 MSS. K. קולו. See also Jer. xxv. 30. Joel. ii. 11. iv. 16. Amos i. 2.

PSALM XLVII.

[1] 7. אלהים. 6 MSS. K. 3 MSS. aliq. edd. R. לאלהים. LXX. Vulg. Æth. Ar. Talm. Bab. לאלהינו, which agrees

better with the following member of the couplet: but ἡμῶν is obelized by Origen.

PSALM XLVIII.

[1] 8. ברוח. 1 MS. K. 1 pr. R. כרוח.

[2] 11. על. 1 MS. K. 1 MS. 1 pr. R. Syr. Ar. עד. Vulg. forte אל: at, judice Gesenio, אל et על synonyma sunt.

PSALM XLIX.

[1] 8. אח. 4 MSS. 1 pr. K. 2 pr. R. אך. 2 MSS. R. אף.

[2] 13. ילין. "Pro ילין legendum puto יבין, uti est in "versu 21, ubi eadem sententia repetitur. LXX. Syr. "Vulg. Ar. in utroque loco sic legerunt." Dathe.

[3] 15. לו. 1 MS. pr. R. LXX. Syr. Vulg. Ar. Aqu. Sym. למו. Append. II. No. 161.

[4] 19. לך. 1 MS. 1 pr. R. LXX. Syr. Vulg. Ar. לו. "Melior lectio." De Rossi.

PSALM L.

[1] 11. הרים. 1 MS. K. השמים הרים. Anc. Vers. השמים. I think השמים is an early conjectural emendation.

[2] 23. יכבדנני. 6 MSS. 1 ed. K. יכבדני. De Rossi notices an error in Kennicott's collation, in quoting 256, which is the Bologna Pentateuch, in support of this reading.

[3] Ibid. ושם. 12 MSS. 1 pr. R. multi edd. LXX. Syr. Vulg. Ar. ושם *et illic.*

PSALM LI.

[1] 5. פְּשָׁעַי. LXX. Vulg. Æth. Ar. פִּשְׁעִי, which agrees better with the parallel line.

PSALM LII.

[1] 2. 1 MS. pr. K. 1 pr. R. LXX. Æth. Ar. אבימלך; but the common reading is right. See 1 Sam. xxi. 9.

[2] 7. ושרשך. 1 MS. pr. R. Chald. וישרשך. 1 MS. K. לשרשך. LXX. Syr. Æth. Ar. take the word as a substantive.

[3] 9. יעז. 1 MS. K. LXX. Syr. Vulg. Æth. Ar. ויעז: but *καὶ* (ו) is obelized by Origen.

PSALM LIII.

[1] 5. Before פעלי 25 MSS. K. 41 MSS. some edd. R. Chald. Anc. Vers. read כל. See also Ps. xiv. 4. If however this be the true reading, which is Dathe's opinion, it must have been early lost out of the text, as it is obelized by Origen.

[2] 7. אלהים. 6 MSS. K. 10 MSS. 7 pr. 1 ed. R. LXX. Syr. Chald. יהוה: but Aqu. Sym. Vulg. Ar. support the text.

PSALM LIV.

[1] 5. זרים. 4 MSS. et forte 2 K. 14 MSS. 3 pr. forte 2, 1 ed. R. Chald. and Ps. lxxxvi. 14. זדים, which is approved by Dathe.

[2] 6. אדני. 12 MSS. 1 ed. K. Chald. יהוה.

[3] 7. ישוב. 19 MSS. 1 pr. K. 26 MSS. 6 pr. R. Punct. Masor. Vulg. ישיב.

PSALM LV.

[1] 9. מסער. 2 MSS. K. LXX. Vulg. Ar. ומסער.

[2] 10. אדני. 48 MSS. 2 edd. K. יהוה: but Sym. seems to have read אדני; he translates *δέσποτα*.

[3] 12. מרחבה. 1 MS. K. ברחבה.

[4] 16. ישימות. 1 MS. K. Kri plene ישיא מות.

PSALM LVI.

[1] 7. יגורו. 1 ed. K. et Aben-Ezra יגודו, which Dathe seems to prefer.

For יצפינו 28 MSS. 2 edd. K. יצפנו.

[2] Ibid. נפשי. 19 MSS. 2 pr. K. 15 MSS. R. לנפשי.

[3] 9. ספרתה. 14 MSS. 5 edd. K. ספרת: but the common reading is probably an archaism.

PSALM LVII.

[1] 3. גמר. LXX. Vulg. Æth. Ar. seem to have read גמל. Append. II. No. 180.

[2] 7. כפף. LXX. Vulg. Æth. Ar. כפפו, which Dathe approves. Berlin considers it an instance of *enallage numeri.*

[3] 10. אדני. 23 MSS. 1 ed. K. Chald. יהוה.

PSALM LVIII.

[1] 8. ימאסו. 4 MSS. K. ימסו, *liquescunt.* So Chald. LXX. Vulg. Sym. Hare, Horsley, Berlin, De Rossi, &c.: but Syr. Æth. Ar. support the text, which Dathe approves.

[2] 9. נפל. 1 MS. K. כנפל; but it is probably a conjectural emendation of the Jewish transcriber: neither of the Ancient Versions support this reading, and כ *similitudinis* is often omitted.

PSALM LIX.

[1] 2. אלהי. 1 MS. R. LXX. Syr. Ar. אלהים. 8 MSS. K. 2 MSS. 1 pr. 1 videtur R. יהוה.

[2] 10. אשמרה. Syr. אשבח, *hymnos canam;* sic Dathius, te *canam.* Sed vide Append. II. No. 186.

[3] 12. 15 MSS. 2 edd. K. plures R. add יהוה.

[4] 16. ינועון. 31 MSS. 3 edd. K. with Kri יניעון.

5 18. אלהי חסדי omitted in 2 MSS. K. and erased in another, but probably by a Jewish critic, to make this verse agree with ver. 10. All the Anc. Vers. retain them.

PSALM LX.

1 6. קשט. LXX. Syr. Vulg. Æth. Ar. Sym. Hieron. קשת, which Hare, Lowth, Dathe and Berlin approve.

2 7. ועננו. 34 MSS. 4 pr. K. 57 MSS. 4 pr. 17 edd. Anc. Vers. Kri, וענני : but the common reading requires no alteration. It is supported by one MS. LXX. Holmes's edition.

3 12. אלהים 1mo. Chald. read יהוה. 2 MSS. K. omit the second אלהים. But see note on Ps. cviii. 12.

PSALM LXI.

1 3. ירום ממני. LXX. Syr. Vulg. Æth. Ar. תרוממני, which Dathe approves.

2 8. מן. 1 MS. 1 pr. R. Aqu. Sym. omit this word. See Append. II. No. 189.

PSALM LXII.

1 Title, על־ידותון. 1 MS. 1 pr. K. 1 pr. 1 ed. R. לידותון. See Ps. xxxix. 1. 1 MS. R. אל־ידותון. Append. II. No. 190.

2 2. Before ממנו 2 MSS. K. 6 MSS. 2 pr. R. Anc. Vers. exc. Chald. add. כי. See also ver. 6.

3 5. בפיו. 2 MSS. K. Anc. Vers. בפיהם.

4 6. דומי. 4 MSS. K. 1 ed. דומיה. See ver. 2.

5 8. מחסי. 8 MSS. K. LXX. Syr. Vulg. Æth. Ar. ומחסי.

6 12. שמעתי. 7 MSS. 1 marg. K. 9 MSS. 5 pr. 1 ed. R. Ar. שמענו.

7 13. 26 MSS. 2 edd. K. יהוה : but Aqu. has δέσποτα, which corresponds with the text.

PSALM LXIII.

[1] 2. כמה. 4 MSS. 2 pr. R. LXX. Vulg. Theod. כַּמָּה "Mappik plurimi omittunt, ex meis saltem 36, cum "nonnullis editionibus: alii multi habent כַּ vel הָ." De Rossi.

[2] Ibid. בארץ. 2 MSS. 1 forte K. 2 MSS. R. 1 videtur, Syr. כארץ. Sym. *quasi in terra.*

[3] 10. לשואה. 1 ed. R. LXX. Vulg. לשוא.

PSALM LXIV.

[1] 5. ירהו. 16 MSS. 1 ed. K. plene יורוהו; 16 MSS. 1 ed. K. יורהו.

[2] 6. למו. "In Kenn. 201 corr. לנו, *nos,* ut habent "Syr. et Ar." De Rossi. It seems however to be the conjectural emendation of some Jewish critic.

[3] 7. תמנו. 33 MSS. 11 pr. 9 forte K. 24 MSS. 5 pr. 7 edd. R. טמנו. See Append. II. No. 195.

[4] 8. וירם. 14 MSS. 4 pr. 3 edd. K. plene ויורם.

[5] 9. כל־ראה. 11 MSS. 1 pr. 1 forte K. 16 MSS. 1 forte pr. R. Anc. Vers. כל־ראי.

PSALM LXV.

[1] 2. After נדר Vulg. Æth. Ar. add בירושלים, which agrees well with the context, and completes the parallelism. This word is also added in 113 MSS. LXX. Complut. Ald. and in Arm. Vet. Lat. Holmes.

[2] 4. מני. 1 MS. K. 1 pr. R. ממני. But see Ps. xviii. 23. cxxxix. 19.

PSALM LXVI.

[1] 5. עלילה. 2 MSS. pr. R. Anc. Vers. Sym. Theod. Hieron. עלילות: but see Ps. xiv. 1.

[2] 8. אלהינו. 26 MSS. 1 pr. K. 34 MSS. 10 pr. 1 ed. R. Chald. Syr. אלהים.

[3] 18. אדני. 13 MSS. 1 ed. K. Chald. יהוה.

PSALM LXVII.

[1] 5. מישר. 5 MSS. K. 4 pr. R. Chald. LXX. Vulg. Æth. Ar. במישר. The preposition ב is not unfrequently omitted.

PSALM LXVIII.

[1] 3. Before יאבדו 1 MS. K. 2 pr. R. LXX. Vulg. Æth. Ar. add כן, but the corresponding Greek word is obelized by Origen; and though Walton's version of Chald. is *sic pereant,* the Chaldee text has only יהובדון, *pereant.*

[2] 4. יעלצו. 26 MSS. 2 pr. K. 21 MSS. 14 pr. 8 edd. R. Chald. Syr. Vulg. Æth. Ar. ויעלצו.

[3] 5. שמו. 5 MSS. K. Syr. לשמו. Append. II. No. 200.

[4] 9. אלהים 1mo. 1 MS. K. Chald. יהוה.

[5] 10. ונלאה. 1 MS. K. Aqu. נלאה Syr. Ar. נלאה ואתה. Append. II. No. 204.

[6] 12. אדני. 6 MSS. 1 ed. K. יהוה.

[7] 15. בצלמון. 1 MS. K. Sym. כצלמון.

[8] 18. אדני. 17 MSS. 1 ed. K. יהוה. See Append. II. No. 209.

[9] 19. באדם. 1 MS. K. videtur legisse מאדם.

[10] 20. אדני. 40 MSS. 1 ed. K. יהוה. Append. II. No. 211.

[11] 21. אדני. 1 MS. K. אלהינו. 1 MS. K. and 1 pr. R. אלהים; probably conjectural emendations.

[12] 24. תמחץ. 1 MS. forte K. תרחץ. So Hare, and Ps. lviii. 11. Berlin translates תמחץ *intingas,* referring to the cognate Arabic verb.

[13] 26. שרים. 7 MSS. 2 pr. 12 edd. R. שׂרים; to which

may be added Biblia Brixiana, 1494, omitted by De Rossi. So also LXX. Syr. Vulg. Æth. Ar.

[14] 27. אדני. 9 MSS. 2 edd. K. יהוה.

[15] 29. צִוָּה. Anc. Vers. Sym. צַוֵּה, approved by Horsley, Dathe, Berlin, &c. See Append. II. No. 215.

אלהיך. 10 MSS. 1 pr. 1 forte K. 2 MSS. 6 pr. R. Chald. LXX. Syr. Vulg. Ar. Sym. אלהים.

עזך. 4 MSS. K. עזה.

[16] 31. בִּזַּר. LXX. Vulg. Syr. Ar. Æth. בַּזֵּר, which accords with גְּזַר, and is approved by Hare, Horsley, Dathe, Berlin, &c.

[17] 36. ממקדשיך. LXX. Vulg. Æth. Ar. ממקדשיו. 24 MSS. K. 25 MSS. 6 pr. 2 edd. R. Chald. Syr. Hieron. Sym. Jarchius, &c. ממקדשך, *a sanctuario tuo.*

PSALM LXIX.

[1] 5. מצמיתי. 15 MSS. K. מצמתי. Append. II. No. 218.

[2] 26. נשמה. 3 MSS. 1 pr. K. 1 pr. R. לשמה.

[3] 27. כי אתה אשר. 1 MS. K. Anc. Vers. seem to have read כי את אשר אתה.

[4] Ibid. יספרו. LXX. Syr. Vulg. Æth. Ar. יסיפו.

[5] 32. מקרן. 34 MSS. 4 edd. K. מקרין: so Punct. Masor.

[6] 33. ראו. 10 MSS. K. 1 MS. 1 pr. R. LXX. Vulg. Ar. יראו.

PSALM LXX.

[1] 5. אלהים. 31 MSS. 3 marg. K. 32 MSS. 1 marg. 11 pr. R. Chald. Vulg. Ar. יהוה, and 26 MSS. LXX. Complut. Ald. Κύριος.

PSALM LXXI.

[1] 3. מעון. 10 MSS. 1 pr. K. 26 MSS. 6 pr. 31 edd. R. Chald. et fors. LXX. Vulg. Ar. מעוז. App. II. No. 223.

[2] 13. יכלו. 3 MSS. K. 1 pr. R. Syr. ויכלמו. 3 MSS. 1 pr. K. יכלמו. See Ps. xxxv. 4.

PSALM LXXII.

[1] 6. גז. 1 MS. K. גן. Append. II. No. 225.

[2] 7. צדיק. 3 MSS. K. LXX. Syr. Vulg. Æth. Ar. צדק, which improves the parallelism: but Chald. Aqu. Sym. support the text.

[3] 17. ינין. 1 MS. pr. R. Chald. LXX. Vulg. Hieron. Dathe, Berlin, &c. ינון. Append. II. No. 226.

[4] Ibid. After בו LXX. Vulg. Æth. Ar. add כל־שבטי ארץ. Append. I. No. 76. and II. 227.

PSALM LXXIII.

[1] 2. נטוי. 24 MSS. 4 pr. 5 edd. K. and perhaps Anc. Vers. נטיו.

[2] Ibid. שפכה. 5 MSS. 1 forte, 1 ed. K. Punct. Masor. שפכו. Append. II. No. 229.

[3] 7. עינמו. Anc. Vers. exc. Chald. עונמו. Append. II. No. 231.

[4] 10. עמו. LXX. Syr. Vulg. Æth. Ar. עמי. So Dathe, Berlin: but De Rossi prefers the common reading, עמו, *his* [i. e. God's] *people.*

[5] Ibid. ימצו. 2 MSS. K. LXX. Syr. Vulg. Ar. ימצאו.

[6] 12. השגו. 6 MSS. K. 1 MS. 1 pr. R. LXX. Vulg. Chald. Ar. השיגו. 2 MSS. R. הִשְּׂגוּ defective.

[7] 19. כרגע. 1 MS. 1 videtur K. ברגע.

[8] 25. Append. II. No. 233.

PSALM LXXIV.

[1] 9. עד־מה omitted by Syr. Vulg. Append. II. No. 235.

[2] 11. כלה. 1 MS. K. סלה, which agrees very well with the context, and is perhaps supported by LXX.

εἰς τέλος, as this is the translation of סלה in two passages. See Bielii Thesaurus. See Append. II. No. 236.

3 19. לחית. LXX. Vulg. Æth. Ar. לחית, or plene לחיות.

PSALM LXXV.

1 10. אגיד. LXX. Æth. Ar. אגיל, sic Vetus Latina. Holmes.

PSALM LXXVII.

1 3. אדני. 17 MSS. 1 ed. K. יהוה. Forsan 1 MS. K. Chald. LXX. Vulg. Æth. Ar. אלהים.

2 12. אזכיר. 16 MSS. 3 pr. 3 edd. K. Punct. Masor. אזכור: but the common reading makes a good sense, if differently pointed. The Brescia edition of 1494 points אֶזְכִּיר, and that of Naples, 1487, אַזְכִּיר.

3 13. פעלך. 15 MSS. K. 16 MSS. 1 pr. 1 ed. R. Chald. LXX. Syr. Vulg. Ar. פעליך.

4 20. ושביליך. Plurimi codd. multæque edd. R. et Kri et Punct. Masor. ושבילך.

PSALM LXXVIII.

1 8. הכין. 7 MSS. 1 pr. 1 videtur pr. 2 edd. R. הבין.

2 15. כתהמות. 21 MSS. 2 pr. K. 55 MSS. 4 pr. 48 edd. R. בתהמות or בתהומות. Anc. Vers. seem to have followed the common reading, as they all retain כ, and supply ב, which is often understood.

3 29. יבא. 29 MSS. 1 pr. 3 edd. K. יביא.

4 51. אונים. 2 MSS. K. 1 MS. R. Anc. Vers. אונם: but the affixed pronoun is often omitted. Syr. Æth. Vulg. and 110 MSS. LXX. Complut. Ald. Arm. ed. כל אונם.

5 69. כארץ. 5 MSS. 1 pr. K. 28 MSS. 3 pr. 1 videtur pr. 25 edd. R. בארץ.

[6] 72. כתם. 22 MSS. K. 82 MSS. 7. pr. multi edd. R. Anc. Vers. בתם.

PSALM LXXIX.

[1] 6. אל. 14 MSS. K. על. Gesenius however ascribes to אל the sense of *on*. על is preferable on account of the parallelism.

[2] 12. ארני. 39 MSS. 10 edd. K. "plures etiam editi" R. Chald. יהוה.

PSALM LXXX.

[1] 1. אל. 14 MSS. K. על, which is the preposition commonly used in the titles of the psalms. But see note on Ps. lxxix. 6.

[2] 4. אלהים. 2 MSS. K. Syr. Æth. Cyrill. Alex. and Theodoret, אלהים צבאות: but perhaps צבאות was interpolated from the following verse.

[3] 7. למו. 1 MS. pr. K. 1 MS. R. LXX. Syr. Vulg. Æth. Ar. לנו. Gesenius prefers the common reading.

PSALM LXXXI.

[1] 17. אשביעך. 1 MS. K. אשביעהו. 1 MS. K. השביעם. LXX. Vulg. Æth. Ar. השביעהו. Append. II. No. 255.

PSALM LXXXIV.

[1] 6. מסלות. Syr. Basil. Chrysost. מסלותך. Append. II. No. 259.

[2] 13. יהוה צבאות. Syr. Ambros. MS. and Ital. insert אלהי after יהוה. Append. I. No. 83.

PSALM LXXXV.

[1] 2. שבות. Some MSS. and edd. read with Punct. Masor. שבית: but Gesenius observes that the two words are frequently interchanged in the Kri and Kthib.

PSALM LXXXVI.

[1] 4. אדני. Append. II. No. 261.

[2] 6. בקול. 17 MSS. 2 pr. K. 28 MSS. 5 pr. R. לקול. See Ps. v. 3. lv. 3.

PSALM LXXXVII.

[1] 7. ושרים. 13 MSS. 4 pr. 11 edd. R. LXX. Syr. Vulg. Ar. ושׁרים.

PSALM LXXXVIII.

[1] 2. ישועתי. In 2 MSS. K. the first י is on an erasure. This reading (altering the vowel points) is proposed by Hare, and approved by Kennicott; and certainly improves the construction and the parallelism; but is supported by slender authority.

[2] 6. במתים. 3 MSS. K. 3 MSS. 3 pr. R. Chald. כמתים.

PSALM LXXXIX.

[1] 3. בהם. 2 MSS. K. כהם. This makes a clearer sense, though resting on slight authority.

[2] 7. אלים. 2 MSS. K. 1 MS. 1 pr. R. אילים, *the mighty.*

[3] 34. אפיר. 6 MSS. 2 pr. K. 1 pr. R. Syr. Hieron. אסיר.

[4] 38. עולם. 7 MSS. K. 7 MSS. R. Anc. Vers. לעולם. See ver. 2.

[5] 48. אני. 1 MS. K. נא quod probat Dathius.

[6] Ibid. מה־חלד. 2 MSS. K. מה־חדל quod probat Michaelis. Vide Ps. xxxix. 5.

[7] 51. עבדיך. 19 MSS. K. 5 MSS. 1 ed. R. Syr. et Chald. עבדך. So Dathe.

[8] Ibid. Append. II. No. 268.

PSALM XC.

[1] 1. מעון. 1 MS. pr. 1 videtur, K. 3 MSS. 1 pr. 1 videtur, R. LXX. Vulg. Ar. מעוז. Vide Ps. xxxi. 5.

[2] Ibid. בדר. 8 MSS. K. 19 MSS. 6 pr. 1 ed. R. לדר.

PSALM XCI.

[1] 2. Append. II. No. 270.

PSALM XCIII.

[1] 1. תכון. LXX. Syr. Vulg. Ar. תִּכֵּן formavit. 1 MS. K. תכן.

PSALM XCVI.

[1] 10. תכון. 2 MSS. K. LXX. Vulg. Syr. Ar. תִּכֵּן. 1 MS. R. תיכן.

[2] 13. Append. II. No. 274.

PSALM XCVII.

[1] 11. זרע. 1 MS. R. LXX. Syr. Chald. Vulg. Ar. זרח. 1 MS. K. ע sup. ras. See Ps. cxii. 4. and see also Append. II. No. 275.

PSALM XCIX.

[1] 5. Before קדוש 2 MSS. K. 1 MS. R. LXX. Vulg. Ar. כי: but כי is obelized by Origen.

PSALM C.

[1] 3. ולא. 6 MSS. 1 pr. K. 2 pr. 3 edd. R. Targ. Hieron. ולו. So Dathe, Berlin, De Rossi. But see Append. II. No. 277.

PSALM CI.

[1] 3. עֲשֹׂה. Chald. Vulg. עֹשֵׂה; approved by Dathe, Berlin, &c. Syr. עֹשֵׂי. Append. II. No. 278.

[2] 5. מלושני. 40 MSS. 2 pr. 3 edd. K. מלשני.

PSALM CIII.

[1] 20. מלאכיו. 2 MSS. K. 1 MS. R. LXX. Vulg. Æth. Ar. add כל, which would correspond with the two following verses.

PSALM CV.

[1] 6. בחיריו. 1 MS. 1 pr. K. Syr. בחירו. "Videtur "præferendus ob parallelismum membrorum." Dathe. Vide etiam ver. 26.

PSALM CVI.

[1] 7. על־ים. LXX. videntur legisse עֹלִים, *ἀναβαίνοντες ἐν τῇ ἐρυθρᾷ θαλάσσῃ*. Sic Ar. Venema proponit עליון. Dathe.

[2] 29. ויכעיסו. 4 MSS. 1 pr. K. 1 pr. R. Anc. Vers. ויכעיסוהו; but it is probably the conjectural amendment of some critic, as the affixed pronoun is often omitted in the Hebrew, and supplied in the Anc. Vers.

[3] 45. חסדו. 48 MSS. 1 pr. 1 ed. K. Chald. Syr. חסדיו: sic Punct. Masor. If the singular be retained, which is supported by LXX. Vulg. Ar., the word should be pointed חַסְדּוֹ.

PSALM CVIII.

[1] לדוד. 3 MSS. 1 pr. K. 1 pr. R. לאסף. 1 MS. K. שיר לאסף.

[2] 2. After אלהים 2 MSS. K. 3 MSS. R. LXX. Syr. Vulg. Ar. add נכון לבי, with par. Ps. lvii. 8; but the words are obelized by Origen.

[3] 5. מעל. 2 MSS. 2 pr. K. Syr. 5 MSS. of Holmes's LXX. עד. It may be observed that על שמים follows in the succeeding verse.

[4] 7. ועננו, 68 MSS. 1 pr. 9 edd. K. Punct. Masor. Anc. Vers. read ועֲנֵנִי.

[5] 12. הלא. 4 MSS. K. 4 MSS. 2 pr. 1 ed. R. LXX. Syr. Vulg. Hieron. par. Ps. lx. 12. הלא אתה.

[6] Ibid. אלהים 2°. omitted in 4 MSS. K. 2 pr. R. Syr.: but the same word is elsewhere repeated in the two members of a verse. See Ps. cvi. 10, &c.

PSALM CIX.

[1] 13. שמם. 16 MSS. 5 pr. K. 26 MSS. 12 pr. R. LXX. Syr. Hexapl. Vulg. Ar. שמו.

[2] 23. כנטותו. 10 MSS. 1 videtur K. 36 MSS. 3 pr. 14 edd. R. בנטותו.

PSALM CX.

[1] 5. אדני. 18 MSS. 1 ed. K. יהוה.

PSALM CXIII.

[1] 8. להושיבי. LXX. Vulg. Syr. Ar. להושיבו. Chald. להושיב.

PSALM CXIV.

[1] 7. אלוה. 1 MS. K. 1 pr. R. אלהי.

PSALM CXV.

[1] 8. כל. 13 MSS. 1 pr. K. LXX. Syr. Vulg. Æth. Ar. וכל.

[2] 9. ישראל. 7 MSS. 1 pr. K. 13 MSS. R. LXX. Syr. Vulg. Ar. בית־ישראל, which is probably right: yet בית is obelized by Origen.

[3] 12. Hic novum carmen incipit in 5 MSS. K. et 12 MSS. R. "Majoribus literis initialibus distinguunt "fere omnes codices Judæorum precum." De Rossi.

[4] Ibid. יברך. Sic LXX. at ויברך. Vulg. Ar. Syr.

PSALM CXVI.

[1] 1. קולי. 1 MS. K. LXX. Vulg. Syr. Ar. קול. Append. II. No. 288.

PSALM CXVIII.

[1] 14. וזמרת. 1 MS. K. Anc. Vers. וזמרתי. Sequitur י.

[2] 28. ארוממך. 7 MSS. K. LXX. Vulg. Æth. וארוממך, which improves the parallelism.

PSALM CXIX.

[1] 20. לתאבה. 9 MSS. 2 pr. 2 edd. K. לתאוה: but this is probably a conjectural emendation, as תאבה occurs in two other places in this psalm, ver. 40 and 174. Gesenius derives it from תאב, *to desire, to long for.* It is frequently used in Chald.

[2] 41. ויבֹאֻני. 8 MSS. K. plene ויבואוני. 5 MSS. K. ויבאוני. Of the early editions, the Neapolitan Hagiographa of 1478, and the Brescia of 1494, have the punctuation of the plural in this and the following word.

For חַסְדֶךָ 43 MSS. 4 edd. K. read חסדיך, with Chald. Syr.

[3] 88. חיני. 52 MSS. 6 edd. K. חייני.

[4] 107. חיני. 37 MSS. 4 edd. K. חייני.

[5] 119. השבת. 1 MS. K. 1 MS. 1 pr. R. Aqu. Sym. Hieron. חשבת, *reputasti.* LXX. Vulg. Ar. חשבתי.

[6] 128. כל 2°. erased in 1 MS. K. 1 MS. R. פקדיך, omitting the second כל LXX. Syr. Vulg. Æth. Ar. Vetus Lat.

[7] 149. חיני. Many MSS. read here חייני, and also in ver. 154, 156, 159. See also ver. 88, 107.

[8] 160. משפט. 9 MSS. 2 pr. K. 8 MSS. 3 pr. R. LXX. Chald. Syr. Vulg. Ar. משפטי.

PSALM CXX.

[1] 6. שונא. 4 MSS. K. 2 MSS. 2 pr. 1 ed. R. LXX. Syr. Vulg. Ar. שנאי.

PSALM CXXII.

[1] Title. לדוד omitted in 1 MS. K. 1 MS. pr. R. LXX. Chald. Vulg. Ar. The same word prefixed to Ps. cxxiv. cxxxi. cxxxiii. and לשלמה prefixed to Ps. cxxvii. are also omitted in some MSS.

PSALM CXXIV.

[1] Title. לדוד omitted 2 MSS. K. 1 pr. R. LXX. Syr. Vulg. Ar.

PSALM CXXVII.

[1] 2. שנא. 3 MSS. K. שנה. 16 MSS. K. שינה. שנא is found nowhere else in this sense.

PSALM CXXX.

[1] 2. אדני. 22 MSS. K. יהוה.

[2] 3. אדני. 40 MSS. K. multi MSS. et codd. R. יהוה.

[3] 6. לאדני. 36 MSS. 3 edd. K. ליהוה.

PSALM CXXXII.

[1] 6. בשדי. 21 MSS. 4 pr. K. 30 MSS. 9 pr. 3 edd. R. Chald. Aqu. Sym. Hieron. בשדה.

[2] 12. ועדתי. 2 MSS. R. LXX. Vulg. Chald. Ar. וְעֵדֹתַי in the plural.

PSALM CXXXIII.

[1] Title. לדוד omitted in 1 MS. K. 1 pr. R. LXX. Chald.

PSALM CXXXV.

[1] 6. וכל. 23 MSS. K. 19 MSS. 10 pr. 2 edd. R. ובכל.

[2] 8. עד. 35 MSS. 1 pr. 1 ed. K. ועד. ו is generally prefixed.

[3] 18. כל. 12 MSS. K. plures MSS. 2 edd. R. LXX. Syr. Vulg. Ar. וכל.

PSALM CXXXVII.

[1] 3. משיר. Anc. Vers. משירי, which is better.

PSALM CXXXVIII.

[1] 1. After אודך 4 MSS. K. 6 MSS. 1 pr. R. LXX. Chald. Vulg. Ar. Syr. Erpenii, add יהוה. Syr. Waltoni אודה יהוה.

[2] 3. תרהבני. 45 MSS. 3 pr. 2 edd. K. תרהיבני. 6 MSS. 13 edd. R. תרחבני, or תרחיבני, *amplificas me.*

PSALM CXXXIX.

[1] 13. בבטן. 1 MS. K. 1 MS. R. LXX. Vulg. Syr. Ar. מבטן.

[2] 19. מני. 7 MSS. 1 pr. ממני: but see note on Ps. xviii. 23.

[3] 20. ימרוך. 26 MSS. K. 24 MSS. 5 pr. 1 ed. R. Aqu. Sym. יאמרוך. LXX. Vulg. תאמרו.

[4] 21. ובתקוממיך. 2 MSS. K. ובמתקוממיך. 1 MS. K. ובמתקממיך.

PSALM CXL.

[1] 10. יכסומו. 40 MSS. 4 edd. יכסמו. 14 MSS. 2 pr. K. יכסימו. So Punct. Masor. Doederlein proposes יַכְסֵמוֹ. So Sym. *πωμασάτω αὐτοὺς*, from כוס, *potare.* Dathe.

[2] 13. אבינים. 62 MSS. 6 edd. K. אביונים.

PSALM CXLI.

[1] 5. יני. 32 MSS. 1 marg. 1 ed. K. multi R. יניא.

PSALM CXLIII.

[1] 9. כסיתי. 1 MS. K. LXX. Vulg. Ar. חסיתי.

PSALM CXLIV.

[1] 13. צאוננו. 28 MSS. 3 edd. K. צאנינו.

PSALM CXLV.

[1] 6. וגדלותיך. 20 MSS. 3 pr. 1 ed. K. וגדולתך.

[2] 14. 1 MS. K. adds the following verse, beginning with נ, that letter being deficient in this psalm: נאמן יהוה בכל דבריו וחסיד בכל מעשיו. See Append. II. No. 296.

APPENDIX I.

CONTAINING

NOTES

ON

THE METRICAL ARRANGEMENT

OF

THE HEBREW PSALMS.

Authorities referred to in this Appendix.

Kenn. Dr. Kennicott's Book of Psalms, arranged in metrical lines, forming part of his *Vetus Testamentum Hebraicum.*

Jahn. Professor Jahn's Book of Psalms, arranged in metrical lines, forming a part of his *Biblia Hebraica.*

MS. 89. MS. of the Hebrew Bible in the public library at Cambridge.

MS. 99. MS. of the Hebrew Bible preserved in the King's library, and now in the British Museum.

MSS. 101, 102. MSS. of the Hebrew Bible preserved in the British Museum.

MSS. 118, 119. Hagiographa, preserved in the British Museum.

The above MSS. are thus numbered by Dr. Kennicott, and contain the psalms arranged, in great measure, poetically or in hemistichs. In N°. 118 the beginning is defective, as far as Ps. xxviii. 8. They are all stated by Dr. Kennicott to have been written in the fourteenth century, and were collated by him in select passages.

LXX. Alex. Fac simile of the Greek Psalter published by Baber from the Alexandrine MS. in the British Museum, arranged in lines or hemistichs [a]. This MS. is defective from Ps. l. 19. to Ps. lxxx. 11. or, according to the Septuagint arrangement, from Ps. xlix. 19. to lxxix. 11.

Syr. The Peschito, or ancient Syriac version, in

[a] The terminations of these metrical lines are distinguished by a dagger (†) in Walton's Polyglott.

Walton's Polyglott; in which, though there is no metrical arrangement, the termination of each hemistich is marked by the pauses . : and *.[b]

Ambros. The Estrangelo Syriac version of Origen's Hexapla, preserved in the Ambrosian library at Milan, of which the Psalter was published by Bugati, A. D. 1820.

Potken. The Pentaglot Psalter, published by Potken A.D. 1518, in which the Hebrew text is arranged in hemistichs, following the arrangement of the Ethiopic, erroneously called by him the Chaldee.

In addition to these authorities, the author is indebted to the kindness of a friend for having examined, in select passages, the metrical arrangement of MS. No. 2. Seld. A. 47. and MS. No. 3. Poc. 347, 348. in the Bodleian library. These are quoted as MSS. 2 and 3.

In none of the MSS. which the author has examined is the metrical arrangement by any means complete, or manifesting any accurate knowledge of Hebrew poetry. In every one, passages occur in which the metrical division is manifestly wrong, and must appear so to the most casual observer; and passages in which the arrangement is entirely prosaic frequently intervene. It appears very doubtful therefore whether any more extended examination of those MSS. which, to use the language of Dr. Kennicott, "poetice exarantur sive "per hemistichia," would throw any new light on the metrical arrangement of the Psalms.

The metrical lines in the Estrangelo Syriac generally coincide (as far as the author has examined them) with those of the Alexandrine MS.: he has therefore

[b] In some Syriac MSS. these pauses are marked with vermilion.

generally referred to the former in those passages where the latter is defective.

It has been deemed sufficient to insert the first and last word only of each hemistich.

Jahn's arrangement has been generally followed, which was considered by the late Professor Nicoll as the best. In every instance in which the author has adopted a different arrangement, he has always noticed it, and has generally given his reasons for such deviation.

APPENDIX I.

No. 1. Ps. i. 1.

אשרי האיש. These words are placed by Kenn. as the title or subject of the psalm: Jahn makes them the first member of the verse. Members equally short occur in other passages. See Ps. ii. 11, 12. viii. 2, 10. x. 10. xi. 4. xxii. 31, &c.

No. 2. Ps. ii. 8.

שאל . . . . נחלתך. This division is confirmed by MSS. 101, 102, 119. LXX. Alex. and Potken. Kenn. and Jahn make שאל ממני the first member of the verse.

No. 3. Ps. iv. 5.

אמרו . . . ודמו, LXX. Alex. Syr. and Potken. But Kenn. and Jahn make אמרו בלבבכם the second member of the verse. In this case, however, there would be no pause in the sense, as there commonly is, at the termination of the hemistich.

No. 4. Ps. iv. 9.

So Kenn. and Jahn, supported by the pause athnac at לבדד, and by MSS. 101, 119. LXX. Alex. and Syr. make but one line.

No. 5. Ps. v. 2, 3.

This division is supported by Syr. and by the fre-

quent occurrence of long verses in this psalm. The first is a long verse in MS. No. 3. Kenn. and Jahn:

אמרי . . . . יהוה
בינה הגיגי
הקשיבה . . . . ואלהי
כי . . . . אתפלל

MSS. 99, 101, 102, 119 and Potken:

אמרי . . . . יהוה
בינה הגיגי
הקשיבה . . . . שועי
מלכי ואלהי

LXX. Alex. and Potken:

כי : . . . יהוה
בקר . . .

No. 6. Ps. v. 5.

This is Jahn's division, which is an improvement on Kennicott's, and is confirmed by MSS. 99, 102, 119, LXX. Alex. Syr. and Potken.

No. 7. Ps. v. 11.

Here also Jahn has improved upon Kennicott, and is supported by MS. 101, Syr. Potken, &c.

No. 8. Ps. v. 13.

This is supported by the pause athnac, by MSS. 99, 101, 102 and the construction. Kenn. and Jahn:

כי . . . . צדיק
יהוה . . .

No. 9. Ps. vii. 6.

Supported by LXX. Alex. Syr. and Potken. But Kenn. and Jahn:

ירדף . . . . נפשי
וישג . . .

No. 10. Ps. vii. 9, 10.

Three long verses:

שפטני . . . . עלי Syr.
ינמר . . . . צדיק MSS. 99, 102, 119.
ובחן . . . . צדיק Iid.

No. 11. Ps. vii. 15.[a]

I have here followed Kenn. as preferable to Jahn; also supported by MSS. 101, 102, 119 and Potken.

No. 12. Ps. viii. 3.

So LXX. Alex. and Potken. But Kenn. and Jahn:

מפי . . . . וינקים
יסדת . . . . צורריך
להשבית . . .

No. 13. Ps. ix. 15.

LXX. Alex. Syr. and Potken divide the last line thus:

בשערי . . . . ציון
אגילה בישועתך

The division adopted, which is that of Kenn. and Jahn, is also supported by MSS. 99, 101, 119.

No. 14. Ps. x. 9.

So Potken, which makes a better sense. See also Vulg., Dathe's, and De Rossi's versions of the Psalms. Kenn. and Jahn,

יארב . . . . כאריה
בסכו . . . . עני

No. 15. Ps. x. 10.

It may be here remarked that members of a verse equally short occur elsewhere. See note on Ps. i. 1.

[a] The reference in vol. I. has been by mistake omitted.

No. 16. Ps. x. 14.

Kenn. and Jahn divide,

עליך . . . . יתום
אתה . . . . עוזר

but the parallelism is much better preserved by the division adopted, which is likewise that of MS. 102, LXX. Alex. Syr. and Potken.

No. 17. Ps. xi. 6.

Here, as in other places, Jahn has improved upon Kenn.; and his division, which is here adopted, is confirmed by MSS. 99, 102, and 119. Syr. makes a separate member of אש ונפרית. LXX. Alex. and Potken:

ימטר . . . . פחים
אש . . . . כוסם

which is also Kennicott's division.

No. 18. Ps. xii. 7.

This division, which is Kennicott's, makes the best sense. MSS. 2, 3 make this verse one line. Translate *Poured out upon the ground seven times.* Jahn:

כסף . . . . לארץ
מזקק שבעתים

No. 19. Ps. xvi. 3.

The construction evidently leads to this arrangement, which is also supported by MSS. 99, 101, 102, 119, the pause accent athnac and Potken. Kenn. and Jahn:

לקדושים . . . . בארץ
המה . . .

No. 20. Ps. xvii. 3, 4.

In these difficult verses Jahn follows the division of

LXX. Vulg. Ar. and Potken, אדם . . . . בל יעבר: but MSS. 99, 101, 102, 118, the Bodleian MSS. 2 and 3 and Syr. begin the following verse with לפעלות.

No. 21. Ps. xvii. 14.

Jahn and MSS. 102, 119, בנים . . . . וצפינך. LXX. Alex. and Syr. לעולליהם . . . . ישבעו.

No. 22. Ps. xviii. 3.

So LXX. Alex. and Syr. Jahn divides thus:

יהוה . . . . . ומצודתי
ומפלטי אלי
צורי . . .

No. 23. Ps. xx. 7.

So LXX. Alex. Syr. and Potken. Kenn. and Jahn and MS. 119:

עתה ידעתי
כי . .

No. 24. Ps xxi. 10.

Kenn. and Jahn:

תשיתמו . . . . . אש
לעת . . . . . יהוה
באפו . . . . . אש

But I consider יהוה the nominative to יבלעם; and this division is supported by Syr. LXX. Alex. Vulg. Ar. Potken and MSS. 3, 101.

No. 25. Ps. xxii. 4.

Jahn divides thus:

ואתה קדוש
יושב

and is supported by Chald.: *Tu vero sanctus, qui stabilis orbem propter laudes Israel.* Berlin translates,

Attamen tu es sanctus ille, habitans inter laudes Israelis. The division adopted is supported by Syr. and LXX. Alex.

No. 26. Ps. xxii. 9.

So Kenn. Syr. LXX. Alex. and Potken. Jahn makes the couplet but one line.

No. 27. Ps. xxii. 12.

So LXX. Alex. Potken and MSS. 101, 102. Jahn divides,

אל . . . . ממני
כי . . . . עוזר

MS. 119 makes a separate member of כי אין עוזר.

No. 28. Ps. xxii. 29.

So Jahn, Syr. Potken and MSS. 99, 102, 119. But Kenn. LXX. Alex. and MS. 101 make it a long verse.

No. 29. Ps. xxiii. 3.

LXX. Alex. and MSS. 99, 101, 119:

נפשי ישובב
ינחני . . . . צדק
למען שמו

But Kenn. Jahn and MS. 102:

נפשי . . . . ינחני
במעגלי . . . . שמו

No. 30. Ps. xxv. 1.

So Syr. Potken, MSS. 99, 101, 119; also (including לדוד) 2 and 3. Jahn divides,

אליך . . . . אשא
אלהי . . . . בטחתי
אל . . . . לי

Kenn.:

אליך יהוה
נפשי . . . . אלהי
בך . . . . אבושה
אל . . . . לי

This is the first of the alphabetical psalms. It is not easy to ascertain whether there was, at first, some irregularity in the construction of these psalms, or whether it must be attributed to the defective state of the MSS. and the errors of transcribers. Kennicott's arrangement restores the uniformity of the psalm, but is supported by no authority, and has no pause at the end of two hemistichs in succession, which, I believe, is without precedent. The Septuagint division restores the alphabetical order of the letters, but leaves a hemistich deficient under the letter א: nor does it make so good a sense; for אלהי ought to be construed with the following words בך בטחתי. The arrangement adopted agrees best with the sense, and is best supported by the MSS. which I have consulted. Dathe adopts that of LXX. and observes, "Vocem אלהי, quæ ex vulgari "versuum distinctione secundum versum incipit, jungo "priori, quoniam hic psalmus alphabeticus est. Equidem non ignoro alios hanc anomaliam trajectione "vocum בך אלהי emendare, sed facilior videtur emendatio, ordine versuum servato. Sic quoque Venema "et Knappius."

No. 31. Ps. xxv. 6.

So Kenn. Jahn and MSS. 99, 101, 102, 119. But LXX. Alex. and Potken:

זכר . . . . יהוה
וחסדיך . . . . המה

which improves the parallelism.

No. 32. Ps. xxvi. 1.

So Kenn. Jahn and MSS. 99, 101. But Syr. LXX. Alex. Potken and MS. 119: שפטני . . . . הלכתי.

No. 33. Ps. xxvii. 12.

So Syr. and MSS. 99, 101, 102, 119. But Kenn. and Jahn:

כי . . . . שקר
ויפח . . . . לולא

So LXX. Alex. and Potken, omitting לולא.

Ibid. 13.

So MSS. 102 and 119. But Jahn:

ויפח . . . . לולא
האמנתי . . . . יהוה
בארץ . . . . יהוה

No. 34. Ps. xxviii. 1, &c.

I am disposed to think, with Kenn. and Jahn, that this psalm consists chiefly of long verses, though some more verses might be arranged in short couplets, and are so in some of the MSS. Syr. and LXX.

No. 35. Ps. xxix. 6.

So Syr. and MSS. 99, 102, 118, 119, Dathe, Berlin and Horsley. Kenn. and Jahn, with LXX. Alex.:

וירקידם . . . . לבנון
ושריון . . . . ראמים

But וירקידם refers, not to the cedars, but to Lebanon and Syrion subsequently mentioned. "*Facit ut exi-*" *liant*, i. e. movet montes quamvis firmissimos." Note on Junius and Tremellius's Bible.

No. 36. Ps. xxxi. 3.

So Syr. LXX. Alex. Potken and Dathe, Berlin, De Rossi, &c. connect מהרה with הצילני. MS. 119:

הטה . . . . אונך
מהרה הצילני

Kenn. and Jahn:

הטה . . . . מהרה
הצילני . . . . מעוז

N°. 37. Ps. xxxi. 14.

So LXX. Alex. and Potken. Kenn. and Jahn:

כי . . . . רבים
מגור . . . . עלי

N°. 38. Ps. xxxi. 16.

So Syr. and MSS. 99, 101, 102, 118. But Kenn. and Jahn:

בידך . . . . הצילני
מיד . . . . ומרדפי

N°. 39. Ps. xxxii. 6.

I consider this as a couplet of long verses, of which there are many in this psalm. So Potken: and in LXX. Alex. the last is a long verse. Kenn.:

על . . . . חסיד
אליך . . . . מצא
רק . . . . רבים
אליו . . . . יגיעו

Jahn:

על . . . . אליך
לעת . . . . רק
לשטף . . . . רבים
אליו . . . . יגיעו

N°. 40. Ps. xxxii. 7.

So Syr. LXX. Alex. Potken, Dathe, Berlin, &c. Jahn:

אתה . . . . מצר
תצרני . . . . סלה

N°. 41. Ps. xxxv. 21.

So LXX. Alex. Potken and MS. 101. Kenn. and Jahn:

וירחיבו . . . . אמרו
האח . . . . עינינו

No. 42. Ps. xxxvii. 14.

So Syr. But Kenn. Jahn and LXX. Alex.:

חרב . . . . רשעם
ודרכו . . . . ואביון

No. 43. Ps. xxxviii. 19.

So Kenn. Syr. LXX. Alex. Potken and MSS. 99, 102, 119. Jahn makes it one line.

No. 44. Ps. xxxviii. 22.

So MSS. 99, 101, 102, 119. This division improves the parallelism. Kenn. and Jahn:

אל . . . . אלהי
אל . . . . ממני

No. 45. Ps. xl. 6.

So MSS. 102, 119. Jahn:

רבות . . . . נפלאתיך
ומחשבתיך . . . . אליך

If we suppose אתות, or some similar word, to be understood in the first hemistich, the adjective and substantive will not be so far apart as they are according to the common division.

No. 46. Ps. xl. 18.

Jahn divides,

ואני . . . . אדני
יחשב . . . . עזרתי
ומפלטי . . . . תאחר

which is evidently wrong.

No. 47. Ps. xli. 14.

This verse is rightly separated by Kenn. from the rest of the psalm, and printed as prose. It is the con-

clusion of the first of the five books into which the psalms are divided, each of which ends with a blessing in prose. See Ps. lxxii. 18. lxxxix. 53. cvi. 48. and cl. 6.

No. 48. Ps. xlii. and xliii.

These, which are now divided into two psalms, were evidently but one originally, with the same chorus occurring at intervals. I have therefore followed Jahn in restoring them to one psalm.

No. 49. Ps. xlii. 9.

So LXX. Alex. MSS. 99, 102, 118, 119 thus:

יומם . . . . עמי
תפלה . . . . חיי

Kenn.:

יומם . . . . ובלילה
שירה . . . . חיי

Jahn:

יומם . . . . שירה
עמי . . . . חיי

No. 50. Ps. xliii. 1.

This is the arrangement of LXX. Alex. and of MS. 104, and agrees with the rest of the psalm, which is chiefly composed in the long metre. Syr. Potken and MS. 102 make this verse a triplet. Kenn. and Jahn:

שפטני . . . . ריבי
מגוי . . . . תפלטני

No. 51. Ps. xlv. 5.

So Kenn. Potken and LXX. Alex. Jahn:

והדרך צלח
רכב . . . . וענוה

MSS. 102, 118, 119:

והדרך . . . . צדק
ותורך . . . . ימינך

No. 52. Ps. xlviii. 2.

So LXX. Alex. Potken, MSS. 99, 101, 102, 118, 119, Dathe, Berlin, De Rossi, &c. Kenn. and Jahn:

גדול . . . . אלהינו
הר . . . . הארץ
הר . . . . רב

No. 53. Ps. xlviii. 9.

So Potken and MSS. 101, 118. But Syr. LXX. Alex. and MS. 102 make a triplet:

כאשר . . . . ראינו
בעיר . . . . צבאות
בעיר אלהינו

Kenn. and Jahn:

כאשר . . . . צבאות
בעיר . . . . סלה

No 54. Ps. xlviii. 11, 12.

Syr. divides the first part well:

כשמך . . . . תהלתך
על . . . . ימינך

LXX. Alex.:

ישמח . . . . איון
תגלנה . . . . יהודה
למען . . .

Kenn. and Jahn:

כשמך . . . . ארץ
צדק . . . . ציון

No. 55. Ps. xlix. 15.

So Potken. But Jahn and LXX. Alex.:

כצאן . . . . שתו
מות ירעם

No. 56. Ps. l. 1.

First line, LXX. Alex. Potken and MSS. 99, 119. But Jahn:

אל . . . . דבר
ויקרא ארץ

Ver. 2. Jahn, MSS. 99, 119, and LXX. Alex.

מציון . . . . יפי
אלהים הופיע

No. 57. Ps. li. 16.

So Syr. Potken and MSS. 99, 102, 118, 119. Jahn:

הצילני . . . . אלהים
אלהי תשועתי
תרנן . . .

No. 58. Ps. liii. 2.

MSS. 99, 102: טוב . . . . השחיתו. But Jahn, Kenn. Potken, Ambros.[a] and MS. 119 support the arrangement adopted.

No. 59. Ps. lv. 4.

So Syr. and MSS. 99, 102, 118, 119. Kenn. Jahn, Potken and Ambros.:

כי . . . . און
ובאף ישטמוני

No. 60. Ps. lv. 13.

So Syr. Potken and Ambros.; and this improves the parallelism. But Kenn. Jahn and MSS. 99, 118:

לא . . . . הגדיל
ואסתר ממנו

No. 61. Ps. lv. 21—23.

So Syr. and MS. 101: and ver. 23, MS. 101. Ambros. makes 21 and 22 couplets, and 23 a long verse:

שלח . . . . בשלמיו
חלל בריתו

[a] It must be remembered that the Alexandrine MS. is deficient from Ps. l. 19. to lxxxix. 11. The arrangement of the Ambrosian Syriac MS. is substituted.

חלקו . . . . פיו
וקרב־לבו
רכו . . . . משמן
והמה פתחות

No. 62. Ps. lvii. 5.

So MSS. 3, 102, 119, Syr. Ambros. Jahn and Dathe. Potken:

נפשי . . . . לבאם
אשכבה להטים
בני . . . . וחצים
ולשונם . . . . חדה

No. 63. Ps. lvii. 8.

Syr. Ambros. and MSS. 2, 99, 102. This accords better with the following verse than Potken and Jahn's:

נכון . . . . אלהים
נכון . . .

No. 64. Ps. lix. 6.

Or thus, with MS. 119:

ואתה . . . . צבאות
אלהי . . . . הקיצה
לפקד . . . .

No. 65. Ps. lix. 7.

So Syr. Ambros. and MSS. 99, 102, 118, 119. Jahn:

ישובו לערב
יהמו ככלב
ויסבבו עיר

No. 66. Ps. lxii. 5.

So Syr. and Ambros. ירצו כזב is parallel to בפיו יברכו ובקרבם יקללו.

No. 67. Ps. lxii. 9.

So Kenn. Syr. and Potken. Jahn:

בטחו . . . . עת
עם . . . .

No. 68. Ps. lxv. 10.

So Potken, Ambros. and MSS. 102, 119. Kenn. and Jahn:

פקדת . . . . . רבת
תעשרנו . . . . . מים

No. 69. Ps. lxvi. 20.

So Jahn, Syr. and MS. 99. But MSS. 101, 102, 119:

ברוך . . . . . הסיר
תפלתי . . . . . מאתי

Ambros. and MS. 118:

ברוך . . . . . תפלתי
וחסדו מאתי

No. 70. Ps. lxviii. 4.

So Syr. and MS. 89, 102. Kenn. Jahn, and MSS. 99, 118:

וצדיקים . . . . . יעלצו
לפני . . . . . בשמחה

No. 71. Ps. lxviii. 10.

So Potken, Syr. and Bp. Horsley. See also LXX. and Vulg. But Kenn. Jahn, and MSS. 2, 3, 89, 99, 102, 118, 119:

גשם . . . . . אלהים
נחלתך . . . . . כוננתה

No. 72. Ps. lxviii. 11, 12.

So Syr. Potken, MSS. 89, 99, 101, 102, 118, 119, Dathe, Berlin, &c. Kenn. and Jahn:

תכין . . . . . לעני
אלהים . . . . . אמר

Ambros.:

תכין . . . . . אלהים
אדני . . . . . רב

No. 73. Ps. lxviii. 18.

So Syr. Potken and MSS. 89, 99, 102, 118, 119. Kenn. and Jahn:

רכב . . . . רבתים
אלפי שנאן

No. 74. Ps. lxix. 2, 3.

I consider this a triplet of long verses. So Potken and Ambros. The first and third are long in Syr.; the two last in MSS. 99, 102, 118; the second in MSS. 101, 119. Kenn. and Jahn divide the first,

הושיעני אלהים
כי . . . . נפש

So likewise MSS. 99, 102, 118, 119.

No. 75. Ps. lxxi. 3.

So Syr. and Potken. Jahn:

היה . . . . מעון
לבוא . . . . להושיעני

No. 76. Ps. lxxii. 17.

ויתברכו בו certainly ought to be separated from כל . . . . יאשרהו. It is probable that some words are lost after ויתברכו בו. See critical notes in loc. LXX. Syr. Vulg. Potken and Ambros. confirm my arrangement. Jahn and MS. 102: ויתברכו . . . . יאשרהו.

No. 77. Ps. lxxvii. 7.

So MS. 119. Or the last line may be a couplet of short verses.

No. 78. Ps. lxxviii. 6.

So MSS. 99, 101, 102, 118, 119. Ambros.:

בנים יולדו
יקמו . . . .

Jahn:

בנים . . . . יקמו
ויספרו . . .

No. 79. Ps. lxxviii. 20.

This improves the parallelism, and is supported by MS. 102, and Ambros. Jahn:

הן . . . . צור
ויזובו . . . . ישטפו

No. 80. Ps. lxxviii. 38.

This psalm is chiefly composed in couplets, for the most part parallel in sense and construction. Ambros.:

והוא רחום
יכפר . . . . ישחית

No. 81. Ps. lxxviii. 56.

The construction naturally leads to this arrangement. So Syr. Potken, Ambros. and MSS. 99, 102, 118, 119. Jahn:

וינסו . . . . אלהים
עליון . . .

No. 82. Ps. lxxx. 10.

So Syr. and MS. 102. Jahn:

פנית לפניה
ותרשש שרשיה
ותמלא ארץ

No. 83. Ps. lxxxiv. 13.

Kenn. and Jahn: יהוה . . . . בך.

No. 84. Ps. lxxxv. 9.

אשמעה . . . . יהוה, LXX. Syr. and Ambros. Jahn:

אשמעה . . . . האל
יהוה . . . . שלום
אל . . . . לכסלה

Potken:

אשמעה . . . . יהוה
כי . . . . עמו
ואל . . . . לכסלה

No. 85. Ps. lxxxvi. 8, 9.

Or they may be arranged in three long verses:

אין . . . . כמעשיך
כל . . . . יבואו
וישתחוו . . . .

No. 86. Ps. lxxxviii. 19.

The sense requires this arrangement. So Syr. and MSS. 99, 102, 119. Jahn:

הרחקת . . . . אהב
ורע . . . . מחשך

No. 87. Ps. lxxxix. 9.

This is the arrangement of Syr.:

Domine, Deus fortissime,
Quis, ut tu, potens,
Fide tua circum te existente?

MSS. 99, 102, 118, 119:

יהוה . . . . יה
ואמונתך סביבותיך

Kenn. and Jahn:

יהוה . . . . כמוך
חסין . . . . סביבותיך

which is supported by LXX. Alex.

No. 88. Ps. xc. 1.

As single lines, not forming a part of a couplet or stanza, rarely, if ever, occur in the Psalms, it has been thought proper to divide this into hemistichs; which is supported by MSS. 118, 119. MS. 99 divides thus:

אדני . . . . לנו
בדר ודר

There is, indeed, generally a pause in the sense, corresponding with the termination of each hemistich; but instances sometimes occur where there is no such pause. See Ps. xxv. 10. xxvii. 13. lxxxiii. 13. cxxxiii. 1. &c. Kenn. and Jahn make it a long verse.

No. 89. Ps. xci. 7.

So MSS. 99, 102, 118, 119. Kenn. Syr. and LXX. Alex.:

יפל . . . . אלף
ורבבה מימינך
אליך . . . .

Jahn is evidently wrong:

יפל . . . . ורבבה
מימינך . . . . יגש

No. 90. Ps. xcii. 12.

So LXX. Alex. Syr. and Potken. MSS. 102, 118:

ותבט . . . . מרעים
תשמענה אזני

Kenn. and Jahn:

ותבט . . . . עלי
מרעים . . . . אזני

No. 91. Ps. xcvii. 9.

So Syr. LXX. Alex. Potken and MSS. 99, 101, 102, 118, 119. Jahn:

כי . . . . עליון
על . . . . הארץ

No. 92. Ps. xcviii. 1.

So Syr. MSS. 99, 118, 119, and Kenn. Jahn, Potken and LXX. Alex.:

הושיעה . . . . ימינו
וזרוע קדשו

No. 93. Ps. xcviii. 9.

So MSS. 99, 102. See also Ps. xxiii. xl. li. lvi. lviii. lxx. &c. which all terminate in a couplet of long verses.

No. 94. Ps. cii. 8.

So Potken; and see the preceding triplet. Jahn and MSS. 99, 102, 119:

שקדתי ואהיה
כצפור . . . . נג

No. 95. Ps. cix. 21.

So LXX. Alex. Vulg. Ar. and Potken.

No. 96. Ps. cxiv.

The division of the sense suggests the arrangement of this psalm in quatrains, each quatrain consisting of two couplets.

No. 97. Ps. cxvi.

This is the arrangement of Kenn. and Jahn. But the pauses in the sense lead to the supposition that many of the verses are of the long metre. See verses 1, 9, 12, 14, 15. The Masorites, however, appear, like Kennicott and Jahn, to have arranged the psalm in short verses. For we may observe, that, with the exception of the last couplet, the first member of each couplet, and the second of each triplet, terminates with the pause athnac: and as in the first, ninth, twelfth, fourteenth, fifteenth, and eighteenth there is no pause in the sense or the grammatical construction at those places which are distinguished by athnac, we can only consider this accent as conveying either the traditional metrical division of the psalm, or the opinion of the Masorites respecting its metrical construction. Verses

1, 2, 9, 10, 11, 12, 15 are long in Syr.; verses 1, 9, 11, 12, 15 in LXX. Alex.; verse 1 in MSS. 99, 101, 119; verses 9, 10, 15 in MS. 118. The whole psalm is now submitted to the learned reader, arranged according to the author's idea of its metrical construction.

1 אהבתי . . . . תחנוני
2 כי . . . . אקרא

3 אפפוני . . . . מות
ומצרי . . . . מצאוני
צרה . . . . אמצא

4 ובשם . . . . אקרא
אנה . . . . נפשי

5 חנון . . . . מרחם
6 שמר . . . . יהוה
דלותי . . . . יהושיע

7 שובי . . . . למנוחיכי
כי . . . . עליכי

8 כי . . . . ממות
את . . . . דמעה
את . . . . מדחי

9 אתהלך . . . . החיים
10 האמנתי . . . . מאד
11 אני . . . . כזב

12 מה . . . . עלי
13 כוס . . . . אשא
ובשם . . . . אקרא

14 נדרי . . . . עמו
15 יקר . . . . לחסידיו

16 אנה . . . . עבדך
אני . . . . אמתך
פתחת למוסרי

17 לך . . . . תודה
ובשם . . . . אקרא

18 נדרי . . . . עמו
19 בחצרות . . . . ירושלם

No. 98. Ps. cxviii.

If Jahn is right in arranging the 136th psalm in long verses, the four first verses of this psalm ought to be similarly arranged; and so Syr. The Masorites, however, consider them as couplets of short verses: so also LXX. Alex. and Potken.

No. 99. Ps. cxviii.

Verses 8, 9 appear to be a couplet of long verses: so also verses 13 and 14.

No. 100. Ps. cxxv. 5.

So Syr. LXX. Alex. and Potken; and it is preferable to Kennicott's, which makes the hemistich terminate at יהוה, and to Jahn's, which divides the verse into members of very unequal length:

והמטים . . . . האון
שלום . . . . ישראל

No. 101. Ps. cxxxiii. 1.

So Syr. LXX. Alex. Potken and MSS. 99, 101, 118, 119. See also note No. 88. Jahn: הנה . . . יחד.

No. 102. Ps. cxxxvi.

Jahn and Kenn. arrange this psalm in long verses; though the authorities are in favour of making each verse a couplet of short verses. Syr. makes them long: LXX. Alex. Potken and MSS. 99, 101, 102, 118, 119 make them short. It is, however, immaterial which plan be adopted.

No. 103. Ps. cxxxvii. 1.

So Potken and MSS. 99, 102. Kenn.:

על . . . . ישבנו
גם . . . . ציון

Jahn makes it one line; which is evidently too long.

No. 104. Ps. cxxxviii. 1.

So Kenn. Syr. LXX. Alex. Potken and MSS. 99, 102, 118. Jahn and MSS. 101, 119 make it one line.

No. 105. Ps. cxl. 13.

Or,

ידעתי . . . . עני
משפט אבינים

which is supported by MSS. 99, 102, 118, 119.

No. 106. Ps. cxlii. 4.

So Syr. LXX. Alex. Potken and MS. 102. Jahn:

בארח . . . . אהלך
טמנו . . . . לי

No. 107. Ps. cxlii. 7, 8.

The arrangement of Kenn. and Jahn has been adopted; but I am more inclined to consider these verses as constituting two couplets of long verses. So Syr. LXX. Alex. and Potken make the seventh and the latter part of the eighth long verses.

No. 108. Ps. cxliii. 1.

Jahn:

האזינה תחנוני
באמנתך . . . . בצדקתך

But this does not well agree either with the sense or

the parallelism: and though Syr. appears to have read ובצדקתך, yet, as none of the collated MSS. have the ו prefixed, it was probably added, as is often the case, by the Syriac translator. The division adopted is supported by LXX. Alex. and Potken, and is adopted by Dathe and De Rossi.

No. 109. Ps. cxliii. 9, 10.

So LXX. Alex. Jahn:

הצילני . . . . יהוה
אליך כסיתי
למדני . . . . רצונך
כי . . . . אלוהי

No. 110. Ps. cxlvii. 1.

Kenn. and Jahn consider הללו יה as prefixed to the psalms. In MSS. 99, 101, 102 this word is placed in the same line with the first verse. In MSS. 118, 119 it is placed above. Dathe, Berlin and De Rossi consider it a part of the verse. Syr. omits it. LXX. Vulg. and Potken consider this word as part of the text, and prefix the same word which in the printed Hebrew Bibles concludes the preceding psalm. In 8 MSS. and 4 edd. Kenn. הללו יה is omitted at the end of Ps. cxlvi. In the early printed editions of the Hebrew Psalter the psalms are not numbered, and often not distinguished even by an intervening space from each other. It therefore might very easily happen that in inserting the numbers of the psalms afterwards, the concluding word of one might be transferred to the beginning of another, and vice versa.

APPENDIX II.

CONTAINING

NOTES,

CHIEFLY CRITICAL,

ON

THE HEBREW TEXT OF THE PSALMS.

APPENDIX II.

No. 1. Ps. i. 1.

אשרי is here placed in regimen, with the sense of an interjection. "אשרי *beatitates,* cum læta exclamatione "pronunciatur, pro 'O quantæ sunt beatitates!'" Schrœderi Institutiones ad Fundamenta Linguæ Hebrææ. Glascuæ, 1824[a]. Synt. Reg. 106. c.

No. 2. Ibid.

ובמשב. Not *In the seat,* but *In the assembly. Nec cum profanis hominibus societatem init.* Dathe. *Ac in consessu irrisorum non sedet.* Berlin. *E non s'associa co' profani.* De Rossi.

No. 3. Ps. ii. 4.

יהוה. The Jews, in latter ages, had a superstitious dread of pronouncing the word יהוה, and frequently inserted ארני and אלהים instead of it, in their MSS. of the Scriptures. But the more ancient MSS. have יהוה frequently, where the more modern have ארני and אלהים. Street on the Psalms. See also No. 141.

No. 4. Ps. ii. 6.

The Rev. John Fry, in his "New Translation and "Exposition of the Psalms," translates this verse, *But*

a The very inaccurate manner in which many critical works are published is a serious evil to the student. In going through this edition, I remarked fifty-eight errors of the press, many of which a very slight attention must have detected.

I, I am anointed his King, on Zion his holy hill; and refers in a note to the authority of the Septuagint version, and also to that of Houbigant and Geddes—bold critics indeed for a translator of the Hebrew Scriptures to rely on. No alteration however is required; and not a single Hebrew MS. or edition read either *his King*, or *his holy hill.* "Versiones quidem Græca, "Latina et Arabica," says Dathe, in a note on this psalm, "videntur legisse ואני נסכתי מלכו על־ציון הר־קדשו: "sed Chald. Sym. Aqu. Hieron. Masora, et allegatio "horum verborum Act. iv. 27. exhibent lectionem re-"ceptam textus Hebræi, quam præterea contextus con-"firmat. Nam in sequenti versu Messias dicit, se velle "id decretum Dei accuratius explicare: quæ parum "accommodate dicta essent, si in præcedenti versu jam "ipse esset locutus."

No. 5. Ps. ii. 7.

אל־חק. Bishops Hare and Lowth propose to read את for אל. Professor Jahn, in his Biblia Hebraica, says, "Pro אל multi codd. habent את." But in this he is mistaken. None of Kennicott's MSS. or editions have this reading; and De Rossi says expressly, "nul-"lus את־חק." "Est pro articulo את," says Bythner, in his Lyra Prophetica. For other examples of a similar use of this particle אל, see Judges vii. 25. Isaiah xxxviii. 19. Jerem. iv. 23. x. 2. Ps. lxix. 27.

No. 6. Ps. ii. 9.

תִּרְעֵם. Bp. Horsley adopts this reading: but the text accords better with the parallelism, and, besides the pointing of the Masoretic text, receives additional support from 13 MSS. 1 pr. K. and 14 edd. which read *plene* תרועם.

No. 7. Ps. ii. 12.

נשקו־בר. Of the ancient versions, Syr. is the only one which agrees with the Hebrew text. The Chaldee word בר is used in the sense of בן, *filius*, in only one passage besides, Prov. xxxi. 2.

No. 8. Ibid.

ותאבדו דרך. "Dr. Lowth thinks מדרך the true read-"ing, agreeably to LXX. and Syr." Merrick's Annotations. But LXX. has ἐξ ὁδοῦ δικαίας, which is a paraphrase rather than a version; for δικαίας is marked with an obelus by Origen, as not being in the Hebrew text. See Holmes's Septuagint in loc. Schrœder, taking the text as it stands, translates "*ne pereatis* "*quoad viam*, vel *ratione viæ*." See Gen. xvii. 14, 25. Ps. lxxiii. 21, &c. Schrœderi Instt. Synt. R. 70. a.

No. 9. Ps. iii. 3.

סלה. This word occurs seventy-one times in the Psalms, and twice in Habakkuk. It was probably originally intended to direct the modulation of the voice, or some emphasis or change in the music: but its precise use cannot now be ascertained. There is reason to suppose that the word ought always to be placed at the end of a verse, though it is now sometimes found in the middle. (See Ps. lvii. 4. Habakk. iii. 9.) This may have happened from the metrical arrangement having been in many instances disregarded. See Hammond, Ainsworth, Bythner, Dathe, Berlin, &c.

No. 10. Ps. iv. 1.

למנצח בנגינות. Parkhurst, Street, Bp. Horsley, and some others, translate למנצח, *to the giver of victory.*

But as this word occurs in the titles of the psalms no less than thirty-five times, and often in conjunction with stringed and wind instruments, we have much more reason to suppose that it signifies, *to the chief musician,* to whose charge the psalm was committed by David for the use of the temple. "מנצח precentor, "cui cura est de re musica." Bythner. Gesenius gives the same explanation, which is also approved by Hare, Kennicott, Dathe, Berlin, De Rossi, &c. It is generally agreed that נגינות signifies the stringed instruments, or the instruments struck with the fingers. We find the same word in the titles of psalms 4, 6, 54, 55, 67, 76. In Ps. lxi. נגינת is the present reading, but it is probable that the true reading is נגינֹת or נגינות. See note in loc. In Isa. xxxviii. 20. נגינותי is translated in our authorized version, *the stringed instruments.* See also Habakk. iii. 19. Mr. Fry, in a note appended to Ps. iii. very unceremoniously dismisses the whole of the titles prefixed to the Hebrew Psalms. "These "titles," says he, "are destitute of authority, as the "careful reader of the Psalms will soon remark. They "are to be regarded merely as *marginal glosses* of the "Jews, but poor guides to the interpretation of Scrip-"ture." Mr. Fry has adduced no argument in support of his assertion: and the greater part of the titles of the psalms have at least antiquity to plead in their support. I am not aware that they appear as marginal glosses in any of the collated Hebrew MSS. They are found in the text in by far the greatest number of Hebrew MSS. They are often preserved in the fragments of Aquila, Symmachus, and Theodotion: and they appear to have been in the Hebrew copies consulted by Origen. They are also frequently translated in the Septuagint version. They are retained by

Jahn, Dathe, Berlin, &c. Surely then they ought not to be rejected, because some of them may have been erroneously affixed to a few psalms [b], or because they may not accord with a particular theory. See Mr. Fry's preface to his Translation of the Book of Psalms.

No. 11. Ps. iv. 3.

עד־מה כבודי לכלמה. Bp. Lowth says, "The reading "of LXX. and Vulg. ἕως πότε βαρυκάρδιοι; ἱνατί—*Usque-"quo graves corde? quare*—עד־מה כבודי לב למה, is un-"doubtedly the true reading." Archbishop Secker expresses himself more doubtfully, and is inclined to adopt Bp. Hare's interpretation, *How long shall my glory be a disgrace?* i. e. in your opinion, &c. Merrick's Annotations. Dathe, De Rossi, Berlin, Bp. Horsley, &c. prefer the present text, which is confirmed by all the collated MSS. and by Chald. and Sym. Aquila translates ἕως πότε οἱ ἔνδοξοί μου, reading the word as if pointed כְּבוֹדַי. Glassius considers the sentence elliptical, and that the verb יהפך is understood: "*Usque quo gloria mea in ignominiam*, scil. "[*vertetur*]." Glassii Phil. Sacra, lib. I. tract. III. can. liv. tom. I. p. 332. He refers to many similar instances

b Jahn admits that some psalms have titles erroneously affixed to them: but this no more invalidates the correctness of other titles, which are not at variance with the subject of the psalms, than the incorrectness of some of the readings of the Hebrew Bible invalidates the general authority of the sacred volume. "Quum porro nomina auctorum deprehenduntur, quæ cum ar-"gumento psalmi pugnant: negari quoque non potest, quæpiam "recentiori ætate ex conjecturis fuisse adjecta. Inscriptiones "itaque, nomen auctoris exhibentes, prejudicio quidem antiqui-"tatis suffultæ, nequaquam tamen indubiæ, sed examinandæ "sunt an argumento psalmi respondeant; quod si minus reji-"ciendæ sunt." Jahn, Introductio ad Libros sacros Vet. Fœd.

of ellipsis verborum, as 2 Sam. xviii. 12. Ps. xxv. 15. cxx. 7, &c. See also Ps. lxix. 11. and cix. 4.

No. 12. Ps. iv. 4.

For חסיד לו Bp. Hare proposes to read חסדו לי, and refers to Ps. xvii. 7. and xxxi. 22: and חסדו is supported by 1 MS. LXX. referred to in Holmes's Septuagint: Κύριος ἐθαυμάστωσε τὸ ἔλεος αὐτοῦ. Horsley, Dathe, De Rossi, Berlin, &c. are satisfied with the common reading.

No. 13. Ps. iv. 7.

נסה. This word is either derived from נסס, *elevare vexillum*, or it is put, by a change of similar letters, for נשא, *attolle*. The former sense is supported by Sym., *ἐπίσημον ποίησον*. The latter by Chald. Aqu. 1 MS. K. reads נשה; and 1 MS. pr. K. נשא.

No. 14. Ps. v. 1.

אל־הנחילות. אל and על are often written for each other in the collated MSS. על is the reading of Chald. See also the titles of Ps. vi. viii. xii. &c. הנחילות. This is the only passage in the Bible in which this word is used. Critics generally agree that it signifies *wind-instruments*, from the verb חלל, *to perforate*. From the same verb is derived חליל, *a pipe*. Horsley translates, *upon the flutes*. Dathe, *tibiis*. Berlin, *ad tibias*. De Rossi agrees with Horsley.

No. 15. Ps. v. 9.

הושר. 17 MSS. 2 pr. 2 edd. 1 marg. K. read הישר: but Schrœder prefers the common reading, which he derives from ושר, synonymous with יָשַׁר: "In hiphil "frequentioris usus est prima ו interdum mobilis; ple-

" rumque in cholem quiescens, ut הוצא, *educ,* non a " יצא sed a וצא, *exivit.*" Schrœd. Instt. 77. d.

No. 16. Ps. v. 10.

" Pro בפיהו legendum esse בפיהם probat cum numerus pluralis, qui in sequentibus adhibetur, tum auctoritas interpretum antiquorum omnium." Dathe. Or perhaps this may be considered as one of the many instances of *enalloge numeri* noticed by critics. " *Stultus putat, non esse Deum: corrumpunt, abominandam quamque actionem perpetrant; non est, qui faciat bonum.* Ps. xiv. 1. *Abscondamus nos* לנקי *contra innocentem impune.* Prov. i. 11. נבלעם, ver. 12. *absorbebimus eos,* videlicet innocentes; de quibus in singulari numero ver. 11 dixerat." Glass. I. p. 650.

No. 17. Ibid.

לשונם יחליקון. Bp. Horsley has an excellent note on this passage. " I have my doubts, indeed, whether " flattery be the thing meant by the Hebrew words. " Is it not rather that the persons in question, by " plausible arguments, and an ensnaring eloquence, " contrived to set a fair appearance upon mischievous " and pernicious practices? Libertines in all ages have " not wanted excuses for their riot and debaucheries. " The idolaters of antiquity contrived to give an air " of mysterious sanctity to the idlest fables of the " foulest rites; and the philosophical atheists of modern times throw an air of wisdom over the most absurd doctrines and the most wicked principles. Thus " the words of the wicked are fair, while their practices are abominable; and they promise well with " the worst intentions." Bp. Horsley's Book of Psalms.

No. 18. Ps. v. 12.

Dathe is mistaken in saying that כל, prefixed by him to אהבי שמך, is supported by an erasure in MSS. 100 and 125. The words in the preceding line, כל־חוסי בך, are on an erasure in MS. 102.

No. 19. Ps. vi. 1.

על־השמינית. We find these words also in the title prefixed to Ps. xii. and in 1 Chron. xv. 21. From the latter passage it appears that it relates to the music of the temple, and probably signifies either the eight-stringed harp, or some particular and well known tune. The first of these interpretations is generally adopted, and is supported by Chald. Aben Ezra, &c. De Rossi observes that in all the musical terms of instruments and tunes, contained in the titles of the psalms, there is great uncertainty as to their signification, and great difference of opinion prevails. It has been deemed sufficient in general to state briefly a few of the best interpretations. Bp. Horsley's translation, *concerning the superabundance,* is obviously inadmissible.

No. 20. Ps. vii. 1.

שגיון, *Carmen.* Dathe. "In textu legitur שגיון vo-"cabulum ex arte poetica veterum Hebræorum repe-"tendum, propterea incertum, ut pleraque alia. Præter "hunc locum tantum Habac. iii. 1. in numero plurali "legitur." Dathe, Bythner, Horsley, &c. derive the word from שגה, *erravit.* Gesenius, with more probability, from the Syriac ܫܓܐ, *cecinit.*

No. 21. Ps. vii. 3.

The reading of Anc. Vers. is adopted by Dathe:

Nec sit qui me liberet aut servet. Horsley and Jahn suppose them to have read ואין פרק ואין מציל: but Syr. evidently read ואין פרק ומציל, taking the second ו in the sense of *nec*, ܘܠܝܬ ܦܪܘܩ ܘܡܦܨܐ. The verb פרק is used in the different senses of *breaking* or *tearing*, and of *rescuing*. Gesenius takes the word in the sense of *tearing in pieces* in this passage.

No. 22. Ps. vii. 5.

ואחלצה. Dathe adopts the reading of Syr. and Chald. Bp. Hare translates *et spoliavi*, which Bp. Horsley and De Rossi approve. Aquila translates, *ἀνήρπασα*. Bp. Horsley observes, "The substantive "חליצה is twice used[c] for spoils stripped from the car-"case of a slain enemy." Hence it should seem that the verb חלץ may signify, not only *to deliver*, but *to strip, spoil,* or *plunder*. Gesenius remarks that in Syriac the cognate verb signifies *to rob, plunder;* though he inclines to the opinion that חלץ has here the same sense as לחץ, *to oppress*. Either of these interpretations is preferable to our English authorized translations, in which the parallelism is lost, and a parenthesis needlessly introduced. But I prefer Bp. Hare's.

No. 23. Ps. vii. 7.

ועורה אלי. "*Atque excita te ad me* [juvandum qui] "*jus præcepisti.*" Berlin. So De Rossi. The ellipsis of אשר is frequent in Hebrew. See note [e], on Ps. ix. The Bible translation, "*And awake for me* [to] *the* "*judgment* [that] *thou hast commanded,*" is a very good one, and shews, what we may frequently observe in it, a good knowledge of the Hebrew idiom.

[c] Judges xiv. 19. 2 Sam. ii. 21.

No. 24. Ps. vii. 8.

" Pro שובה, *revertere,* fortasse legendum esse שְׁבָה a
" ישב, *sedere,* ut Ps. ix. 5. probabilis est conjectura
" Doederleinii, quanquam hujus lectionis nullum est
" apud antiquiores interpretes indicium." Dathe.

No. 25. Ps. vii. 9.

עלי. See, in support of Chald., Ps. xiii. 6. cxix. 17. cxlii. 8. which is approved by Houbigant, Lowth, Dimock, &c.: but Secker judiciously supports the common reading, and refers for authority for this use of the word עלי to Hosea xi. 8.

No. 26. Ps. vii. 10.

ותכונן צדיק. Bp. Horsley proposes to read ותכונן צדקת צדיק, and to strike out צדיק from the end of the verse.
" In the first clause," he observes, " the psalmist de-
" sires or affirms the abolition of the wickedness of the
" impious. The parallelism, in which Hebrew poetry
" so much delights, requires that in the second clause
" he should desire or affirm the establishment of the
" righteousness of the just. I suspect that a noun
" substantive has been lost out of this second clause;
" and I think the lost noun is to be found in the form
" of an useless epithet in the next. I would, there-
" fore, read the whole tristich thus:

יגמר נא רע רשעים
ותכונן צדקת צדיק
ובחן לבות וכליות אלהים

However ingenious this conjecture may be, yet, as the alteration is neither required by the sense, nor supported by any authority, either of the Anc. Vers. or of the collated MSS., the rules of sound criticism re-

quire its rejection. Nor, indeed, ought a reading, resting solely on conjecture, ever to be admitted into the text of a new translation of any portion of the Bible, without being included within brackets, or printed in a different character. Unfortunately Bp. Lowth, in his elegant, but somewhat florid translation of Isaiah, did not follow the good example set by the translators of our authorized version of the Bible, by printing in Italics those words which are not in the original Hebrew [d]. Nor indeed, if I am right in considering part of the ninth and the tenth verse as composed in the long metre, does parallelism require the proposed change.

No. 27. Ps. vii. 12.

ואל זעם. The reading of Anc. Vers. is followed by Horsley. But Chald. seems to express correctly the sense of the original, *And God is angry with the wicked.* This is adopted by De Rossi, Dathe, &c.

No. 28. Ps. viii. 1.

על־הגתית. See also the titles of Ps. lxxxi. and lxxxiv: and in Chald. the words in all these places are rendered, *super citharam quam attulit de Gath.* ό, Aqu. and Sym. have rendered the word ὑπὲρ τῶν ληνῶν: hence some have conjectured that it was an instrument commonly used at the vintage. See Jahn, De Rossi, Dathe, &c.

No. 29. Ps. viii. 2.

תנה. "I think it absolutely beyond the power of "grammar to account for this word. The ancients

[d] See a pamphlet by the author, entitled, *Remarks on the Critical Principles adopted by Bp. Lowth in correcting the Text of the Old Testament.*

"seem to have read נתת, or נתן." Bp. Lowth. Since the time of Bp. Lowth, the works of Schrœder, Gesenius, &c. have thrown much light on Hebrew etymology, and the peculiarities of the Hebrew syntax. The elaborate and valuable work of Glassius had indeed been long published, but was then neither duly appreciated, nor carefully studied. Glassius and Schrœder consider this as an instance of the infinitive used for the preterite. "*Qui* תנה *dare decus tuum supra cœlos,* "pro *dedisti* seu *posuisti:* vel, in præsenti, *das* seu "*ponis.* Glassii Philolog. Sacra, de Verbo, tom. I. can. xli. p. 288. See also Schrœderus, De Syntaxi Verborum, R. 54. See also No. 82.

No. 30. Ps. viii. 3.

ויונקים. Out of twelve passages in which this participle occurs, ten insert the ו: this is also the reading of some of the earliest editions. See Taylor's Heb. Concord. in Verb.

No. 31. Ps. viii. 8.

צאנה. The radical letter א ought doubtless to be inserted, as it is uniformly throughout the Bible, except here and Numb. xxxii. 24, and there also some MSS. insert it. The final ה is paragogic.

No. 32. Ps. ix. 1.

על־מות לבן. This title has given rise to a variety of conjectures. Dathe and De Rossi prefer עלמות in one word: but I think the original reading must have been על־עלמות[e]. The word עלמות occurs in the title of Ps.

[e] Bp. Horsley, who in other titles translates למנצח, *To the giver of victory*, here rightly translates it, *To the precentor:* but the rest of his translation is quite untenable, *The mysteries of*

xlvi. and 1 Chron. xv. 20; from which two places it seems to have been either a musical instrument, or a particular tune: and Kimchi mentions *Alamoth* among the known tunes of the Hebrews. He says likewise that עלמות is contracted from על־עלמות. With regard to לבן, we may observe that *Ben* is mentioned, 1 Chron. xv. 18, among the musicians of the second order, to whom perhaps this psalm might have been addressed. See Hammond, Dathe, De Rossi, &c.

No. 33. Ps. ix. 5.

כי־עשית משפטי ודיני. Well translated by Bp. Horsley, *Thou hast passed sentence for me, and done me right.* משפטי, *Judicium erga me.* Glassius observes, in his xviii. canon *De Pronomine*, "Pronomina affixa tan-"quam a subjecto suo separata et cum particula ב, ל, "על, עם, אל, מן, constructa, sunt explicanda." Tom. I. p. 167.

No. 34. Ps. ix. 7.

המה. This word has occasioned much perplexity to commentators. Bp. Hare conjectures that it has been erroneously transferred from the end of the twenty-first verse to the end of this verse. Houbigant, whom no critic of the present day would be disposed to follow in his bold conjectural emendations, proposes to read מהם. Dimock suggests בהמה and כהמה. Street would place המה before אבד. Bp. Horsley and Mr. Fry do not venture to alter the English authorized version. A little attention to the Hebrew idiom would have

the Son. בן is never used without a substantive or adjective following, nor is the word applied to the Messiah in the Old Testament. ό, to which he refers for authority, reads על־עלמות, ὑπὲρ τῶν κρυφίων, not עלמות.

spared these useless and unfounded conjectures. "Est "idiotismus linguæ," says the learned and judicious Dathe, "cujus multa exempla extant, quo pronomini-"bus affixis pronomen separatum, ejusdem personæ, "generis et numeri, in stilo affectuoso addi solet." He refers to Glassius, tom. I. p. 148. Schrœder adduces the following passages in illustration of the rule: 1 Sam. xxv. 24, בי אני העון, *in me, me,* inquam, *crimen est.* Zach. vii. 5, הצום צמתני אני, *an utique jejunastis mihi, mihi,* inquam? Num. xiv. 32, פגריכם אתם, *cadavera vestra, vestra,* inquam. Schrœder, Synt. R. 37.

No. 35. Ps. ix. 10.

לעתות בצרה. Chald. Syr. Ar. Aqu. Sym. seem to have read צרה: the other versions support the common reading. Lowth and Horsley suppose the sentence to be elliptical. Lowth translates, *in* critical *times; in adversity.* See also Ps. x. 1. Or perhaps ב may be considered as a pleonasm. See Exod. xxii. 26. Num. ix. 3. 2 Sam. x. 9. But I prefer Bp. Lowth's translation.

No. 36. Ps. x. 3.

Bp. Horsley translates the words as if pointed וּבֶצַע בֵּרֵךְ נִאֵץ יְהוָֹה, *He blesseth gain, despising Jehovah.* In this he is followed by Fry. The passages are not very numerous in which the context makes it necessary to alter the Masoretic text: and the evil of reading without the vowel points has been too frequently manifest, by rendering the Hebrew Scriptures a nose of wax at the mercy of every conjecturing critic. In the present case, all the Anc. Vers. with Aqu. and Sym. read וּבֹצֵעַ in the participle *kal;* nor does De Rossi mention any different reading in the MSS. and

edd.[f] Nor do I think there is any authority for the sense above given to the verb ברך. If ברך can be taken in the reciprocal sense of the conjugation Niphal, (which appears doubtful,) Berlin's translation, which nearly agrees with those of Dathe and De Rossi, makes a good sense: *Et rapax felicem se prædicat contemnens Jehovam.* Anc. Vers., except Syr. and Sym., take יהוה in the accusative case.

No. 37. Ps. x. 4.

בל־ידרש subaudi את יהוה, which is judiciously supplied in the authorized version. דרש is used in the sense of seeking God by prayer, 2 Chron. xv. 12, 13. xvii. 4. xxxi. 21. Job v. 8, &c. Dathe and Horsley follow ὁ, Vulg. and Ar. in connecting נאץ יהוה in ver. 3. with רשע in ver. 4. Chald. and Syr. support the common division of the verses.

No. 38. Ps. x. 6.

אשר לא ברע. Among the various interpretations of this difficult passage, that of Bp. Horsley appears to me the best: *Because I am not* appointed *for calamity.* Sym. gives nearly the same sense, *οὔτε ἔσομαι ἐν κακώσει.* Green, *Because he hath never experienced adversity.* Berlin, *Utique non ero in calamitate.* De Rossi, *Perchè non istà male.* The sense of the passage suggests a difference in the poetical arrangement:

אמר בלבו
בל אמוט לדר ודר
אשר לא ברע

[f] Dr. Kennicott collated only the letters of the Hebrew text. De Rossi often notices the differences of punctuation in the MSS. and edd. which he examined.

He hath said in his heart,
I shall not be removed for ever;
For I am not [exposed] *to calamity.*

No. 39. Ps. x. 9.

יחטף עני. "Recte observat Schnurrerus cum his "verbis novum versum inchoandum esse, quoniam "comparatio cum leone non amplius continuatur, quod "sequentia verba במשכו ברשתו manifeste docent. Nova "utitur poeta similitudine a venatore sumta, qui so-"let feris avibusque reti aut laqueo posito insidiari." Dathe.

No. 40. Ps. x. 14.

לתת בידך. "Optime explicatur phrasis ex Esai. xlix. "16. Qui manui certa signa imprimit, facere hoc solet "in memoriam ejus rei vel personæ, cujus recordari "cupit." Dathe. See also Bp. Lowth's note on this passage of Isaiah.

No. 41. Ps. x. 15.

רשעו בל. Bp. Hare proposes to divide רשע ובל, which is approved by Schnurrer, Secker and Horsley, and certaintly makes a better sense. 3 MSS. K. read רשע pro רשעו.

No. 42. Ps. xi. 1.

נודו הרכם צפור. "Kenn. MS. No. 36. כם super ra-"suram. Forte primo הרך, *montem tuum*, vel הרים, "*montes*. Chald. Vulg. Hieron. in *montem sicut pas-"ser:* quam lectionem veram, Masorethicam corrup-"tam existimant Doederlein . . . et Starckius. Sic "etiam ὁ et Aqu. præterquam quod in plur. vertant, "*in montes:* nisi conjicias eos legisse הרים, et כ simili-"tudinis ante צפור subintellexisse." De Rossi in loc. In Walton's Polyglott the Chaldee is erroneously

translated *Migra ad montem vestrum sicut avis.* The words are אטלטלי לטורא היך צפרא, *Migra in montem sicut avis.* כמו צפור, or נודי הר כצפור, is also approved by Hare, Lowth, Dathe, Berlin, and Syr. Ar. and Æth. also read *ad* or *in montes sicut passer.*

No. 43. Ps. xi. 3.

פעל. Hare proposes to read יפעל, but the preterite פעל is probably used in the sense of the future. This is frequently and obviously the case in the Hebrew Bible, both with and without the ו conversive. "Sit "nobis hæc regula certa et indubia," says Dathe, in his edition of Glassius, "quam usus linguæ perpetuus "confirmat, et convenientia linguæ Arabicæ illustrat; "præteritum et futurum Hebræorum non his tempo- "ribus signandis tantum destinata fuerunt, sed et alia "tempora vel ex contexto sermone eruenda, vel ex "præmissis particulis cognoscenda indicarunt." Glassii Philolog. Sacra, edit. Dathii, tom. I. p. 298. Dathe observes that the third verse contains the words of David's friends, advising him to take flight. His reply is contained in the following verses.

No. 44. Ps. xi. 4.

עיניו יחזו. "The LXX. have preserved here a word "dropt in the Hebrew from its likeness to the word "before it: *οἱ ὀφθαλμοὶ αὐτοῦ εἰς τὸν πένητα ἀποβλέπουσι,* "עיניו עני יחזו. This you see perfectly restores the pa- "rallelism with the following hemistich." Bp. Lowth, in Merrick's notes. This is supported by Vulg. Æth. and Ar. and adopted by Horsley and Fry, in their new translations: but the genuineness of the reading may well be questioned. No trace of עני is to be found either in Chald. or Syr., and Origen did not find it in

his Hebrew copies. Similar instances often occur in the Psalms, where the verses are of unequal length, and the parallelism incomplete. See Ps. i. 4. ii. 8. x. 10. xvii. 10, 14, &c. The LXX. assumes frequently a paraphrastic character, and inserts words to complete the sense, which are not contained in the original. Neither Dathe nor Berlin adopt the proposed reading.

No. 45. Ps. xi. 6.

פחים. The common translation, *snares*, makes no sense, and does not agree with the context: consequently most of the modern translators take the word in the sense of "lightning," "balls of fire," "glowing "embers," &c. R. Solomon, referred to by Bp. Lowth, supposes פחים to be put for פחמים, *carbones*. See Prov. xxvi. 21. Isai. xliv. 12. liv. 16. Either the true reading is פחם, of which, however, there is no trace in the collated MSS.; or פחים must be one of the many Hebrew words used in one passage in a sense in which it does not elsewhere occur.

No. 46. Ps. xii. 7.

בעליל. "Commonly a *crucible*, more correctly a "*workshop*, from עלל, *to work, to labour*." Gesenius. Anc. Vers. differ. The common interpretation seems to have been taken from Chald. בכורא, *in fusorio*. I do not think לארץ, which has occasioned much perplexity to critics, is connected with the preceding word בעליל. I would propose to translate, [Like] *silver, purified in a crucible, poured forth on the earth seven times.* Chald. supports my translation of בארץ, על־ארעא, *super terra*. Indeed with the change of a comma Chald. would exactly correspond with my translation:

סימא סנינא בכורא
על ארעא זקיק שבעתי זמנין

No. 47. Ps. xii. 8.

תשמרנו. "Lectio haud dubie præferenda," says Dathe. 11 MSS. R. point תִּצְּרֵנוּ in the following hemistich: and 8 MSS. R. also point with tzere, retaining dagesh in nun; which is supported by LXX. Vulg. Æth. and Ar. 2 MSS. R. read תצרינו.

No. 48. Ps. xiii. 3.

For אשית עצות, Syr. reads תשים תכריתא, *pones mærorem.* Æth. also reads תצערני. Berlin translates, *Quousque reponam [seu volvam] sollicitudines in animo meo.*

No. 49. Ps. xiv. 3.

After this verse 1 MS. K. reads the following verses, which correspond with St. Paul's quotation, Rom. iii. 13—18. inclusive:

קבר פתוח גרונם לשונם יחליקון
חמת עכשוב תחת לשונם
אשר פיהם אלה ומרמה מלא
קלו רגליהם לשפוך דם:
מזל רע ופגע רע בדרכיהם
ודרך שלום לא ידעו
אין פחד אלהים לנגד עיניהם

Dr. Kennicott quotes MSS. 649, 694 as containing these words. But De Rossi justly observes that 649 appears to have been written by a Christian, and accommodated to the Greek of St. Paul; or, at least, suspected, and of little authority: and that 694 is not an additional authority of an Hebrew MS., but contains only the reading cited by Lucas Burgensis [most likely] from the above-mentioned MS. Dr. Kennicott remarks that these verses are contained in the Vatican

LXX. and the Italic; in some Latin, and a few Greek copies. They are also in the Ar. and Æth., and in the Ambrosian Syr. MS. But they are neither in the Alex. MS. nor in the Complut. nor Ald. editions, and are also omitted in 95 MSS. of ὁ collated by Holmes. They are not in the text of the Vatican MS. but are inserted in the margin, with this note, *οὐδαμοῦ κεῖνται τῶν ψαλμῶν· πόθεν δὲ ὁ ἀπόστολος εἴληφεν αὐτοὺς ζητητέον.*

No. 50. Ps. xv. 4.

להרע. "Veram haud dubie lectionem exhibent LXX. "*ὀμνύων τῷ πλησίον αὐτοῦ καὶ μὴ ἀθετῶν.* Vulg. et Syr. *Qui* "*jurat proximo suo.* Legerunt לְהָרֵעַ, neque aliter Sym. "*ὀμόσας ἑταῖρος εἶναι, καὶ μὴ ἀλλαγείς.*" Dathe.

No. 51. Ps. xvi. 1.

מכתם. This word occurs as a title to five other psalms, lvi, lvii, lviii, lix, lx. Of the proper sense of this word we must be content to remain in ignorance. The root כתם signifies *gold.* Hence Bythner translates it, *Aureolum Davidis.* Hare, *Aureum Davidis.* נכתם, according to Schindler, signifies in conj. niphal, *signatus, insignitus, notatus, impressus, insculptus fuit:* כתם, מכתם, *Res insignis et pretiosa.* In R. Parchon's *Lexicon Hebraicum selectum* the same explanation of the word is given: "כתם, Jerem. ii. 22. פ׳ נכתמן, "*signata.*" Hence LXX. translates, *στηλογραφία*: Chald. *Sculptura recta:* Vulg. *Tituli inscriptio.* Gesenius considers מכתם as synonymous with מכתב: but this is only a conjecture, and but slenderly supported. Dathe translates, *Epitaphium;* and Berlin, *Monumentum.*

No. 52. Ps. xvi. 2.

טובתי בל עליך. Houbigant alleges the authority of

Syr. Chald. Sym. and Hieron. for reading בלעדיך. But Dathe concurs with Schnurrer in taking על in the sense of *præter*, which he also considers to have been the reading of Chald. Sym. and Hieron. De Rossi gives the same interpretation: *La mia felicità non esiste fuori di voi.* This is the best interpretation, if על will admit of the sense here attributed to it; which I think it will. See Noldius on Gen. xxxi. 50. Levit. xviii. 18. Num. vi. 20. Deut. xix. 9, &c. Bp. Horsley proposes to read בל יועילך or בל תועילך: but for this there is no authority, LXX. having probably read the common text. Berlin concurs with Dathe and De Rossi.

No. 53. Ps. xvi. 3.

This difficult verse is variously rendered by the Anc. Vers. and has given rise to much critical conjecture. Dathe adopts the conjectural emendation of Schnurrer: "Pro וְאַדִּירֵי legendum censet אָדִיר, quod sit prima pers. "fut. conj. hiphil, pro אָאדִיר, ex אַאְדִיר, plane ut Job. "xxxii. 11, אזין pro אאזין: Prov. viii. 17, אֵהָב pro אֶאֱהַב." Dathe translates, *Sanctis qui in terra sunt mira præstabo.* I prefer taking the construct form ואדירי as put for the simple form ואדירים. So Glassius: *Sanctis qui in terra sunt,* ואדירי *et magnificis, in quibus tota mea oblectatio est.* Glassii Phil. Sacra, tom. I. p. 124. Berlin and De Rossi concur. Glassius refers to the following passages, in which the construct is placed for the simple form: Num. v. 18. 2 Kings ix. 17. Job xviii. 2. Isa. xxxiii. 6. Jerem. xxiv. 2. Amos vi. 1.

No. 54. Ps. xvi. 4.

ירבו עצבותם, *Their idols are multiplied.* Kenn. So Chald. and Sym.: and this agrees with the latter part of the verse. But Dathe observes that עצבות never

signifies idols, the proper word being עצבים. See Gesenius, and 1 Sam. xxxi. 9. 2 Sam. v. 21. Hos. iv. 17. The other versions of the Polyglott support the common interpretation; which is also approved by Dathe, Horsley, Berlin, and De Rossi.

No. 55. Ps. xvi. 4.

אחר מהרו. Walther considers this sentence elliptical, אחר מהרו for אשר אחר אָחֵר מהרו. So our authorized version, *Who run after another* [god], and Berlin, De Rossi, Horsley, Fry, &c.: but Dathe proposes to point אָחוֹר, *Qui retrorsum festinant,* referring to Sym., *εἰς τὰ ὀπίσω ἐτάχυναν,* and Isa. i. 4. xlii. 17.

No. 56. Ps. xvi. 10.[g]

חסידך. In addition to the very numerous authorities cited in favour of this reading, and besides many Jewish writers referred to by De Rossi, he observes, "Lectio ipsa communis puncta habet singularis numeri, multique codd. et edd. cum Hooghtiana notant ad marg. *redundat jod:* alii vero quamplures, sive MSS. sive edd. habent Keri חסידך, *lege sanctum tuum:* paucissimi codices sistunt puncta lectionis pluralis." A few critics have written in support of the common reading, as singular in meaning, though plural in form: but Michaelis, Schiede, Schultz, Lilienthal, Doederlein, Diederichs, Gussetius, De Rossi, Dathe, &c. prefer the reading placed in the margin, which seems necessary to make it applicable to the Messiah.

No. 57. Ps. xvii. 3, 4.

Great difference of opinion prevails in the interpretation of these verses. De Rossi connects זמתי with

[g] In vol. I. p. 22. marginal note †, for 162 MSS. read 156 MSS.

the following words: *Quel ch'io penso, non oltrepassa la mia bocca; My thoughts shall not go beyond my mouth;* i. e. my mouth utters what my heart thinks. Dathe and Berlin follow LXX. and Vulg. in connecting בל יעבר פי with the following words[h]. *Non transierit os meum in hominum commenta.* Berlin. If the present arrangement of the verses be retained, the words might be thus translated:

Thou hast proved my heart: thou hast visited [me by] *night:*
Thou hast tried me, and hast found no evil devices in me:
My mouth shall not transgress.
[As for] *the works of men,* [they are] *against the word of thy lips:*
I have watched the ways of the violent.
Or, *I have kept* [from] *the ways of the violent.*

See in Noldius examples of the ellipsis of מ before a substantive.

No. 58. Ps. xvii. 10.

חלבמו סגרו. Houbigant proposes to read חבלמו for חלבמו, *They have closed their net upon me.* This reading is adopted by Kenn. Horsley, Fry, &c.; but it receives no support from the Anc. Vers. or MSS. "Laborant interpretes," says Dathe, "in verbis חלבמו "סגרו, *Adipem suum clauserunt:* placet præ aliis sen- "tentia Schnurreri . . . חלב hoc loco idem esse quod "Arab. خلب, *pericardium: pericardium* vero *claudere*

h These critics are mistaken in adducing the authority of Syr. for connecting בל יעבר פי with the following words; at least if they refer to Walton's Polyglott: for though the Latin version of Syr. is *neque transierunt per os meum opera hominum in sermone,* &c. The Syriac is, ܘܠܐ ܥܒܪܘ ܥܠ ܦܘܡܝ . ܀ ܥܒܕܐ ܕܒܢܝܢܫܐ, making a pause at ܦܘܡܝ, *os meum.* In Professor Lee's edition of the Syriac version, published for the Bible Society, there is also a pause at ܦܘܡܝ.

" respondere phrasi Hebrææ *cor indurare,* Prov. xxviii. " 14. Ps. xcv. 8. Ezek. iii. 7. Sic חזק לב, *Firmus* " *corde,* Ezek. ii. 4. dicitur de homine contumaci et " intractabili. Quem sensum contextui aptissimum " esse nemo neget." Dathe. So Berlin: *Præcordia sua occluserunt.*

No. 59. Ps. xvii. 13.

חרבך. The authorized version may be defended by probable arguments; but I prefer reading, with Gataker, חרבך for בחרבך. He refers for examples of the ellipsis of ב to Ps. lx. 7. cviii. 7. Jer. iv. 29. So Dathe and De Rossi. See, however, Merrick's argument in defence of the authorized version. If Gataker's interpretation be adopted, ידך in the following verse may be considered as put for בידך. "Hic *gladius* " et *manus* Dei memorantur eodem ordine ac *gladius* " et *brachium,* Ps. xliv. 4. Vide etiam Job v. 15. " Exod. xv. 9." Hare in loc.

No. 60. Ps. xviii. 1.

" Duplex extat hujus carminis editio. Altera inserta " est historiæ Davidis, 2 Sam. xxii. altera collectioni " psalmorum. In hac posteriore, quæ usui publico " destinabatur, David subinde quædam perpolivit, aut " emendavit, ita ut non paucæ reperiantur variationes " ab illa priore carminis recensione. Sunt qui illam " diversitatem scribarum negligentiæ tribuant, atque " propterea unum locum ex altero statuant corrigen- " dum. At enimvero cum pleræque harum variationum " ita sint comparatæ, ut utraque lectio explicationem " admittat satis probabilem, ego quidem iis assentior, " qui illius diversitatis ipsum Davidem auctorem cen- " sent, atque propterea ab omni textus recepti muta- " tione me abstineo. Confer Doederlein in Scholiis

"ad hunc locum, et quæ a me dicta sunt ad 2 Sam. "xxii." Dathe.

No. 61. Ps. xviii. 14.

ברד וגחלי־אש. Hare, Lowth, Kennicott, Fry, &c. propose to omit these words, but without any adequate reason. They are wanting only in four of the collated MSS. They are found in Chald. Syr. and Vulg. and they appear in the Ambrosian Syriac marked with an asterisk, as being found in the Hebrew copies which Origen consulted: they are also translated by Sym.

No. 62. Ps. xviii. 35.

ונחתה. Mudge, Lowth, Horsley, &c. propose to adopt the reading (as they suppose) of LXX.; and Bp. Horsley refers to the authority of 1 MS. K. in support of this reading. But this is stated by De Rossi to be a mistake[i]. The common reading is followed by Dathe, Berlin, De Rossi, &c. "נָחַת, *to press down,* "*to stretch a bow.*" Gesenius. *A bow of brass* may be figuratively used for a very strong bow.

No. 63. Ps. xviii. 42.

על. Gesenius considers על as sometimes synonymous with אל, though they appear in general to have distinct senses, and have different vowel points. Noldius enumerates a considerable number of passages in which על is used in the sense of *ad.* They are often

[i] "ונתתה, *et dedisti.* Ita LXX. et Vulg. quorum lectionem nul- "lus, sive meus, sive Kenn. codex tuetur. Delendus namque est "qui hic producitur Kenn. 546, parum accurate a Brunsio colla- "tus, qui aperte legit per ת, ונתת, &c." De Rossi, Var. Lect. in loc.

written for each other by mistake in the collated MSS. See also note 67.

N°. 64. Ps. xviii. 43.

אריקם. The letters ד and ר bear so very close a resemblance to each other in some MSS. and edd. that the difference is scarcely distinguishable. Hare, Lowth, Secker, Fry, Dathe, De Rossi, &c. prefer אדיקם.

N°. 65. Ps. xviii. 45.

The verb כחש commonly signifies *to deny, to conceal, to speak falsely.* It appears, however, to be used in the sense of *submitting* here and Deut. xxxiii. 29. Ps. lxvi. 3. lxxxi. 16.=2 Sam. xxii. 45. Of the Anc. Vers. Syr. alone gives this sense to the word in this passage, ܢܫܬܥܒܕܘܢ ܠܝ, *subdent se mihi.* In Deut. xxxiii. 29. Ar. has *subjicientur;* and in 2 Sam. xxii. 45. Syr. and Ar. give the same sense. Dathe and Berlin, *mihi serviunt.* Gesenius considers the word as implying *feigned humility,* but adduces no evidence to prove this; nor is the supposition borne out by the context in any of the passages.

N°. 66. Ps. xix. 5.

קום. "Almost all the Anc. Vers. read קולם, which "has the authority of St. Paul too." Bp. Lowth. It does not appear that any of the Anc. Vers. read קולם, nor do any of the collated MSS. Chald. LXX. Syr. and Vulg. translate קולם and קום by different words; which they would not have done, had they read קולם in both places. Aquila has κανὼν: Sym. ἦχος: Vulg. and Hieron. *sonus.* "קו proprie *funis,* etiam *chordam* "musici instrumenti significasse existimat [Knappius],

" ut מנים, Ps. cl. 4. utrumque notat." Dathe. So Gesenius. See Dathe's note in loc.

No. 67. Ps. xix. 7.

עַל. In the Hebrew MSS. עד is sometimes found, where it is preferable to the textual reading עַל, to which it bears a close resemblance, and the vowel point is the same. See the various readings on Isa. x. 25. Ezek. xli. 17. On the other hand, Noldius adduces several passages in which עַל is used in the sense of *usque ad*. See Josh. ii. 7. 2 Kings xxiii. 29. Isa. x. 25. Ezek. xli. 17. 1 Chron. v. 16, &c. I think these authorities sufficient to support the common reading.

No. 68. Ps. xix. 10.

עומדת. This seems to me one of the many cases in which the *matres lectionis* have been inserted to preserve the pronunciation: as, without this distinction, the word, in the unpointed Hebrew, might be read עֹמֶדֶת or עָמְדָה. The participle does not occur with ו inserted in any other passage in the Psalms, and very rarely in other parts of the Hebrew Bible.

No. 69. Ps. xix. 14.

איתם. Hare very ingeniously proposes to read אחריתם: but this conjecture receives no support from the collated MSS. and makes the same sense as the reading adopted by Dathe and Berlin, אֶתָּם.

No. 70. Ps. xx. 10.

" Durum videtur in hoc psalmo, in quo sub *rege*
" semper David intelligitur, hoc loco מלך de Deo ex-
" plicare. Propterea præferendam existimavi lectio-
" nem τῶν ό, qui המלך cum verbo jungunt, et pro יעננו

" legerunt ועננו." Dathe. Berlin and De Rossi concur in connecting המלך with the preceding verb. The reading of LXX., ועננו, is not supported by any MS. nor is it necessary; for the sudden change of person is very frequent in Hebrew. " Omnino observandum " est," says Glassius, " personarum mutationes admo-" dum frequentes esse in stilo sublimiori Hebræorum, " hujusque rei perquam multa exempla in Psalmis et " prophetarum scriptis occurrere." Glass. tom. I. p. 319. Translate,

O Jehovah, save the king ;
Let him (i. e. Jehovah) *hear us when we call upon him.*

No. 71. Ps. xxi. 10.

כתנור. The various reading is not supported by Anc. Vers. nor is it wanted. Yet the common interpretation, *Thou shalt make them like a fiery oven,* &c. is not very intelligible. I consider כתנור as put by ellipsis for כבתנור, *Thou shalt place them, as it were* [in] *a furnace of fire.*

No. 72. Ps. xxi. 13.

שכם. It is difficult to ascertain the exact sense of this word. Bp. Lowth observes, that Ainsworth, Castellio, Cocceius, and Taylor take it in the sense of *a butt to shoot at.* So Diodati, Dathe, and Fry. This makes perhaps the best sense; but is not supported by any good authority. See Merrick's notes in loc. and Dathe. Gesenius takes the word in its usual sense, and translates, *Thou shalt make them turn their backs:* but I agree with Dathe in thinking it a harsh and forced construction.

No. 73. Ps. xxii. 1.

על־אילת השחר. Critics differ much in their inter-

pretation of these words. Some consider them as relating either to a musical instrument, or to a tune to which this psalm was to be sung. Others consider them as relating to David, and his persecution by Saul, in the primary sense of the psalm; and in a secondary, and more important sense, it undoubtedly refers to the Messiah. Dathe and Berlin consider them as referring to the Jewish division of the night-watches, the first of which was called by them אילתא השחרא, *Cerva auroræ*. See Dathe, and Lightfoot on Mark xvi. 2. Berlin translates, *Ad initium auroræ canendus.*

No. 74. Ps. xxii. 4.

The various reading makes a good sense:

Yet thou dwellest in the sanctuary,
O thou whom Israel worshippeth.

This reading, however, is but slightly supported. Dathe, Berlin and De Rossi prefer the common reading. Berlin translates, *Habitans* [inter] *laudes Israelis.*

No. 75. Ps. xxii. 17.

כארי. The critics who prefer the common reading generally consider this word as the plural masc. in regimen of the participle kal, which would be כָּאֲרֵי; but this is supported only by 1 MS. K. 1 R. and 1 ed. and it does not appear to have been the reading of any of the Anc. Vers. On the other hand, besides the evidence of some MSS. and the Anc. Vers. already referred to, and the manifest *exigentia loci,* De Rossi refers to the Masora Magna and some Jewish writers, who state כארו to be the *Kthib* reading in some ancient copies. 1 MS. R. and 5 edd. have also the letter י marked with the vowel point of *shurek.* 3 MSS. and 7 pr. and 3 edd. R. read כרו, and some MSS. and edd.

have this word in the margin. The Anc. Vers. seem generally to have read כארו or כרו. The former reading is preferred by Kenn. De Rossi, Horsley, Dathe, Berlin, &c. The latter critic supposes כארו to be read for כרו, "*servata matre lectionis* א:" as קאם, Hos. x. 14. שאטים, Ezek. xxviii. 24, 26. ראשים, Prov. xiii. 23. ראמות, Prov. xxiv. 7. See the opinions of different critics, and the authorities fully stated by De Rossi in loc.

No. 76. Ps. xxii. 27.

לבבכם. The sudden change of person is so frequent in Hebrew poetry, that the textual reading, which is supported by almost all the MSS., is preferable, and is retained by Secker, Dathe, Berlin, &c. לבבם is probably the conjectural amendment of a Jewish scribe: and it may be remarked, that the LXX. and other Anc. Vers. often accommodated the pronominal suffixes to the idiom of the languages in which the versions were respectively made.

No. 77. Ps. xxii. 29.

ומושל בגוים. Bp. Hare ingeniously proposes to read והוא מושל בגוים, referring to LXX. *καὶ αὐτὸς δεσπόζει.* Lowth, Horsley, &c. approve of the amendment, and it certainly accords well with the Hebrew idiom: but all the collated MSS. and edd. confirm the text, and *αὐτὸς* is obelized by Origen, as not being in his Hebrew copies.

No. 78. Ps. xxii. 30.

ונפשו לא חיה. The various reading ונפשי לו חיה, *And my soul shall live unto him,* besides the Anc. Vers. of the Polyglott, has the powerful support of Aquila, whose version is scrupulously literal. This reading is adopted by Lowth, Horsley, Berlin, &c. But Dathe

and De Rossi prefer the common reading, and consider the sentence elliptical. *Et qui se ipse servare non potest.* Dathe.

No. 79. Ps. xxiv. 6.

The common version of this passage is so unintelligible, and the proposed amendment of the text restores it to so good a sense, that many critics have not scrupled to adopt it. Yet אלהי was not in the text from which Aqu. and Sym. translated, since they render the words *πρόσωπόν σου* 'Ιακὼβ; nor was it in the Vetus Latina. See Holmes. A word of so much importance as אלהי, and held in such veneration by the Jews, is not likely to have been omitted by mistake by a transcriber. Dathe, Berlin and De Rossi prefer the common reading. Perhaps we may suppose an ellipsis of מבני before יעקב:

This is the race of those who seek him:
Of those of [the sons of] *Jacob who supplicate thee.*

Dathe translates:

Hic est ille cœtus digne eum colentium.
Qui te religiose venerantur [sunt] *posteri Jacobi.*

No. 80. Ps. xxv. 5.

אותך. This is the first of the alphabetical psalms: each couplet begins with a different letter, in alphabetical order; though anomalies may be observed in the first, fifth and eighteenth verses. In this verse Kenn. and De Rossi consider ואתך as the genuine reading: but though this reading would supply a line beginning with ו, which in the common text is wanting, the couplet would still be deficient. The MSS. which support this reading are very few, and with regard to

the Anc. Vers. they frequently insert ו where it is not in the original, with a view of completing the sense; and in the LXX. *καὶ* is obelized by Origen, as not found in the Hebrew MSS. which he consulted. I am disposed to agree with Dathe, who says, "Videtur "hoc loco integrum membrum excidisse. Nam se-"quens versus, qui cum litera ו debebat incipere, huic "est insertus ad illum defectum supplendum: sed sic "tria membra habet, cum reliqui omnes duobus tan-"tum constant. . . . Cum defectus ille antiquissimus "sit, nam versiones antiquæ omissa non supplent, te-"merarium esset addere quæ forte David dixerit; prop-"terea ego in versione textum, qui extat, posui."

N°. 81. Ps. xxv. 14.

סוד יהוה. "סוד significat proprie congressum cum "amicis, in quo familiariter cum eis colloquimur: "cum hujusmodi colloquiis familiaribus comparantur "præcepta divina, quæ quasi bona consilia sunt, per "quæ Deus nos admonet de rebus nobis aut noxiis "aut salutaribus. . . . In hoc sensu dicitur סוד haud "dubie Gen. xlix. 6. Job xv. 8. Ps. cxi. 1. Prov. iii. "32. et xv. 22." Dathe. "Confidential intercourse "with Jehovah." Gesenius.

N°. 82. Ibid.

להודיעם. Syr. Ar. LXX. Ald. Complut. many MSS. and Sym. seem to have read יודיעם: but as all the collated MSS. and edd. support the text, the infinitive is here probably used for the future, according to Glassius, can. xli. de Verbo: "Infinitivus pro præterito "vel præsenti, pro futuro, pro imperativo, pro parti-"cipio, &c. quandoque usurpatur." See also N°. 29.

No. 83. Ps. xxv. 17.

הרחיבו. Bp. Lowth proposes to remove the ו from the end of this word to the beginning of the following:

צרות לבבי הרחיב
וממצוקותי הוציאני

Coarctationes cordis mei dilata;
Et ex angustiis meis educ me.

Bp. Horsley approves.

No. 84. Ps. xxv. 18.

ראה עניי. This couplet ought regularly to begin with ק instead of ר: but neither the collated MSS. nor the Anc. Vers. give us any assistance in correcting it. Venema proposes to read קְרָאָה for ראה, which Dathe considers the most probable conjecture he has met with. Yet it is but a conjecture: and it is not improbable that this slight irregularity may have existed when the psalm was composed.

No. 85. Ps. xxv. 22.

"Absoluto literarum ordine additur versus cum li-"tera פ incipiens. Quod fortasse factum est tunc, "cum hic psalmus usui publico destinaretur, ut preces "essent omnium Israelitarum, quum antea Davidis." Dathe.

No. 86. Ps. xxvi. 4.

נעלמים. "*Cum absconditis:* hoc est, qui in occulto "peccata committere non dubitant, palam vero probi-"tatem affectant." Dathe. Well translated in the authorized version, *with dissemblers.*

No. 87. Ps. xxvi. 7.

לשמע. The present reading is supported by most of

the MSS. and edd. and requires no change. There is an elision of the formative ה. See similar instances, Prov. xxiv. 17, ובכשלו. Jerem. xxxix. 7, לביא. Schrœderi Instt. R. 162. b. השמיע signifies *to play on a musical instrument*, Nehem. xii. 42. 1 Chron. xv. 28. xvi. 5, &c.

N°. 88. Ps. xxvii. 2.

לי. This word may either be considered as redundant, as Ps. xxx. 12, &c., or the verb may be understood before it. *When my foes and my enemies* [came] *against me, they stumbled and fell.* "Verbum quan-"doque in oratione deest, ex contextu subintelligen-"dum et complendum." Glass. tom. I. p. 232. See App. II. N°. 11. Schrœd. Synt. R. 59. also R. 82. and the following examples: 1 Sam. xxiv. 16. 1 Kings xi. 6. Ps. lxxiv. 7. cxviii. 5. ל is used in the sense of *contra*, Deut. i. 41. 2 Kings v. 7. Jer. i. 18, &c. See Noldius.

N°. 89. Ps. xxvii. 8.

בקשו פני. Bp. Lowth proposes a slight alteration of the text, which would restore this difficult passage to a clear sense. For בקשו he would read בקשי, and for פני, פניו:

Concerning thee, my heart hath said, Seek thou his face:
Thy face, O Jehovah, will I seek.

But this amendment, ingenious as it is, receives no support either from the collated MSS. or the Anc. Vers.; and Aqu. read the text as it stands. Dathe, Berlin and Secker take the text as it stands. Hare translates, *Tibi dixit Deus, cor meum, quære faciem meam,* which Secker is inclined to approve. Berlin, *Tuum* [illud] *dictat cor meum, quærite conspectum*

meum. So Dathe. But Hare's, I think, is less forced. I suspect that בקשי should be read for בקשו.

No. 90. Ps. xxvii. 12.

ויפח חמס. *Et qui spirant violentiam.* Berlin. *Efflans scelus.* Gesenius. ויפח sing. pro plurali, per enallagen numeri. "Singularis numeri vocibus Scriptura "sacra quandoque collectam multitudinem, vel totam "etiam speciem exprimit." Glass. lib. III. tract. 1. can. xxii. See also Append. I. No. 33.

No. 91. Ps. xxvii. 13.

"Qui lectionem τοῦ לולא defendunt, explicant hanc "vocem ut formulam jurisjurandi per aposiopesin, *nisi "credidissem, actum fuisset mecum!* sed parum aptum "est contextui jusjurandum, neque dubitari potest, "quin in hac voce subsit diversa lectio, ab antiquissi-"mis Judæorum criticis jam observata, qui hanc vo-"cem superne punctis notarunt. . . LXX. Vulg. et Ar. "primam hujus vocis partem לו ad præcedentia verba "ויפח חמס traxerunt: *καὶ ἐψεύσατο ἡ ἀδικία αὐτῷ*: alte-"ram vero ejus partem omiserunt. Illud autem pro-"nomen לו ex genio linguæ redundat." Dathe. I agree with this learned and judicious critic, that לו is probably the true reading, and that it should be subjoined to חמס: but this correction is not supported by sufficient authority for insertion in the text. See also Merrick's notes in loc.

No. 92. Ps. xxviii. 8.

למו. "Pro למו, *eis*, seu *ei*, legendum esse לעמו, *po-"pulo ejus,* vix dubitari potest; partim propter con-"sensum omnium interpretum antiquorum, excepto "Chaldæo, in hac lectione, partim propter contextum.

" Nam non adest substantivum, ad quod illud למו re-
" ferri possit. Confer locum parallelum Ps. xxix. 11."
Dathe. Lowth, Berlin, De Rossi, Doederlein, Michaelis, Horsley, &c. concur in the propriety of adopting this various reading.

No. 93. Ps. xxix. 9.

יחולל אילות. *Tremefacit quercus.* Lowth. In a note appended to his twenty-seventh prælection Bp. Lowth proposes this translation; which certainly accords better with our English ideas of poetical imagery. He is followed by Dimock, Green, Horsley, Fry, &c. Secker also concurs. Bishop Lowth observes that אילות is here translated ܐܝܠܢܐ in Syr. and that אֵלָה is translated by the same Syriac word, 2 Sam. xviii. 9, 10, 14. All the other versions and Aqu. take אילות in the usual sense: Sym. alone translates πεδία. Gesenius follows Celsius in thinking that אֵלָה and אֵלוֹן signify the turpentine tree, *pistacia terebinthus;* and אַלּוֹן, אַלָּה, the oak. Dathe, Berlin, De Rossi, &c. adhere to the common interpretation, which at present we have no sufficient authority to alter. "Cervæ," says Bythner, " quæ
" difficillime pariunt . . . pavore tonitrui consternatæ
" penitus fœtum enituntur." We are not warranted in altering the Hebrew text, because the oriental imagery which we meet with does not correspond with our ideas of poetical beauty and grandeur.

No. 94. Ps. xxx. Title.

" Verborum hujus inscriptionis primum cum ultimo
" est construendum מזמור . . . לדוד. Nam הבית cum se-
" quenti voce non potest construi propter ה articuli
" præfixum." Dathe.

No. 95. Ps. xxx. 4.

מיורדי. Dathe proposes מִיּוֹרְדֵי, and refers to Ps. xxviii. 1. cxliii. 7. So Berlin. Here appears to be an *ellipsis verbi. Vivum conservasti me ut ne* [essem] *inter eos qui descendunt in sepulchrum.* Berlin. See No. 11. and 88. for several instances of ellipsis verbi.

No. 96. Ps. xxx. 8.

להררי. Michaelis, Doederlein, Lowth, &c. prefer the reading of Anc. Vers. Dathe and Berlin adhere to the common reading, which surely requires no alteration. "Davidem," says Dathe, "montem Sionem, in "quo regiam suam habebat, metonymice pro regno ipso "dixisse, nemini durum aut insolens videatur."

No. 97. Ps. xxx. 9.

ואל־יהוה. I think אדני or אלהי is the true reading, because, in similar cases, a synonymous word is generally found in the corresponding hemistich: and Anc. Vers. except Syr. appear to have read a different word for the second יהוה.

No. 98. Ps. xxx. 12.

למחול לי. לי is a common pleonasm. Gen. xxi. 16, ותשב לה. Ps. cxliv. 2, ומפלטי־לי, &c. See Glassius, I. ii. can. vi. tom. I. p. 146.

No. 99. Ps. xxx. 13.

כבוד. Dathe, Horsley, Berlin, &c. prefer the various reading. It is not however supported by the MSS. and *μου* is obelized by Origen. If the common reading be retained, we must either suppose an ellipsis of the suffix י, or construe the suffix ךָ with כבוד, *Propterea celebrabunt* [homines] *tibi gloriam,* i. e. *tuam gloriam.*

No. 100. Ps. xxxi. 10.

נפשי ובטני. Kennicott and Houbigant suspect that a verb is missing before these words. This conjecture receives some support from Chald.:

בלאת מרוגזא עיני
אתעק נפשי וכריסי

Inveteravit præ ira oculus meus:
CONSTRICTA EST *anima mea et venter meus.*

No. 101. Ps. xxxi. 11.

בעוני. עון signifies here, and in some other places, *affliction*, the *punishment* or *consequence* of sin: see Gen. iv. 13. 1 Sam. xxviii. 10. 2 Kings vii. 9, &c.

No. 102. Ps. xxxi. 12.

מאד. Michaelis considers this word as a substantive, signifying *onus*, from the sense of the Arabic اَدَّ, *onere imposito aliquem gravare*. This interpretation is adopted by Dathe, Berlin, and De Rossi. Gesenius also derives the word from the same Arabic root.

No. 103. Ps. xxxi. 20.

טובך. It is not improbable that יהוה has been lost out of the text; but it is obelized by Origen, and omitted by Aqu. and Sym. Holmes's Septuagint.

No. 104. Ps. xxxi. 21.

מרכסי. This word is found nowhere else in a metaphorical sense. Gesenius gives it the sense of *cords, snares*, or else *conspiracies, plots*. Dathe, *A pravis aliorum consiliis*. Berlin, *Ab hominum machinationibus*. De Rossi gives nearly the same interpretation, *Dalle insidie*.

N°. 105. Ps. xxxii. 1.

משכיל. "Psalmus didascalicus Davidis." Dathe. This is the common interpretation of the word משכיל. Perhaps it is impossible now to ascertain what particular kind of psalm was described by this name. It occurs as a title also to Ps. 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. See also Ps. xlvii. 8.

N°. 106. Ps. xxxii. 6.

לעת מצא. Dathe and Berlin adopt Schrœder's and Schnurrer's exposition of this difficult passage. They join לעת מצא to the following word רק, which they take for a substantive, and give it, from the Arabic, the sense of *misericordia*. This appears to me a fanciful interpretation, and is countenanced by none of the Anc. Vers. They take the words in the sense of *tempore opportuno, acceptabili,* &c. R. Immanuel also considers the sentence elliptical, but gives it a different interpretation: *Tempore, quo eum afficient* [שתמצאנה אותו] *mala et angustiæ.*

רק. Sym. ὥστε. Noldius gives it the sense of *certe* in Deut. iv. 6. Judg. xiv. 16. Gesenius also takes the word in this sense.

N°. 107. Ps. xxxii. 8.

איעצה עליך עיני. Dathe and De Rossi follow Schnurrer in separating the first of these words from the two last: *I will counsel thee: mine eye* [is fixed] *upon thee.*

N°. 108. Ps. xxxii. 9.

הבין, קרוב. These are two infinitives used for preterites. See N°. 29, 82, &c. לבלום, the infinitive active for the passive. See Ps. lxvi. 10, &c. כצרף,

"secundum conflare argentum, hoc est conflari, seu, "ut conflatur argentum." Glass. tom. I. can. xxiii. p. 245, 247, &c.

N°. 109. Ps. xxxii. 11.

Hare, Secker, and Lowth consider this verse as belonging to the 33d psalm. "In hoc psalmo," says Bp. Hare, "nihil est quod cum hac periodo ulla ex parte "congruit. Quod si sequenti psalmo apponas, videbis "duas primas optime inter se convenire, et sibi invi-"cem venustissime respondere," &c. These two psalms are written as one in 8 MSS. K. and 2 R. It may be remarked also, that the words τῷ Δαβὶδ, prefixed to the following psalm, are obelized by Origen; and that in 84 MSS. of LXX. Compl. Ald. it is noted that the psalm is without a title in Hebrew. See Holmes's Septuagint.

N°. 110. Ps. xxxiii. 2.

בנבל עשור. The נבל and the עשור are distinguished from each other, Ps. xcii. 4: and accordingly Dathe, Berlin and De Rossi suppose the words to signify different instruments in this passage. But all the Anc. Vers. translate, *the ten-stringed lyre.* See also Ps. cxliv. 9. and the Anc. Vers. of that verse, where one instrument seems to be meant. See also Castellio, Hare, Houbigant, Lowth, &c.

N°. 111. Ps. xxxiii. 3.

היטיבו נגן. "*Benefacite pulsare,* hoc est, *optime pulsate.* Verbum finitum cum infinitivo junctum quan-"doque adverbialiter exponendum; et infinitivus in "tempus et personam finiti conjuncti convertendus "est." Glass. tom. I. can. xxx. de Verbo, p. 273. LXX. rightly καλῶς ψάλατε.

N°. 112. Ps. xxxiii.

Ver. 5. אֹהֵב. Ver. 7. כֹּנֵס—נֹתֵן. The participle is often used for the present and preterite. See Glass. tom. I. can. iv. et v. de Participio, p. 348, 349.

N°. 113. Ps. xxxiii. 7.

כנד. *Congregat tanquam in utre aquas marinas.* Dathe. "Lectio textus recepta est כַּנֵּד, *ut acervus,* quæ "quidem, fateor, defendi potest. At enimvero con-"sensus omnium interpretum antiquorum in mutatione "ejus perquam facili movet me, ut hanc veram lec-"tionem esse judicem." Dathe, not. in loc.

N°. 114. Ps. xxxiii. 18.

עין. I am inclined to consider עיני as the true reading, though supported only by a single MS. besides the Anc. Vers. The small letter י might easily have been lost out of the text. עין is not found elsewhere in the psalm with יהוה, nor, I believe, in the Bible. See also Deut. xi. 12. Ps. xxxiv. 16. Prov. v. 21. xv. 3. xxii. 12, &c.

N°. 115. Ps. xxxiv. Title.

Dr. Kennicott remarks, "The title does not agree "with the psalm. Perhaps Abimelech is the common "title of the kings of Gath, and Achish his particular "name. But the psalm does not allude to that his-"tory." Kennicott's Remarks, p. 236. Bp. Horsley, and Mr. Fry, in his "New Translation and Exposition "of the Psalms," adopt the opinion of Dr. Kennicott. But neither Dr. Kennicott nor his followers attempt to prove any *inconsistency* between the title and the psalm: and surely some stronger ground is required

for the rejection of the title than the circumstance that the psalm does not contain any *direct* allusion to David's departure from Gath. Bp. Horsley merely says, "The matter of this psalm has not the least connexion "with the subject to which the Hebrew title refers "it." For Mr. Fry's sentiments on the titles of the Psalms see N°. 10. Though the psalm contains no *direct* allusion to the subject to which the title refers, it is not in the least degree inconsistent with it; and the title has occupied its present situation at least 1700 years; for it is preserved in the fragments of Aquila, the most literal and exact of the Greek translators of the Hebrew Scriptures; and also in that of Symmachus; in the LXX. Chald. Vulg. Æth. and Ar. The title is wanting only in two MSS. collated by Holmes for the Septuagint. Accordingly Dathe, Berlin, De Rossi, &c. retain it.

N°. 116. Ps. xxxiv. 6.

Dathe prefers the punctuation הַבִּיטוּ and נַהֲרוּ, which is countenanced by the negative אַל, which commonly is put in construction with the imperative. The reading ופניכם is supported by no MS.: and sudden change of person is so frequent in Hebrew, that the common reading is probably right.

N° 117. Ibid.

"Literam ו quæ sequentem versum debebat incipere "(nam psalmus alphabeticus est) alii huic ipsi versui "in posteriori membro junctam volunt, alii integrum "versum literæ ו excidisse statuunt." Dathe. Bp. Horsley and Mr. Fry have inserted here the twenty-third verse, prefixing ו, adopting the conjecture of Dr. Kennicott: but for this there is not the shadow of au-

thority; and Dr. Kennicott himself afterwards changed his opinion, observing in his posthumous work, Remarks on Select Passages, &c. "*Letters* ה *and* ו *both* "*in this verse:* but the sense is so complete, that no-"thing seems lost." Remarks, p. 236.

N°. 118. Ps. xxxiv. 11.

כפירים. "*The rich, the young lions.* E. T. LXX. "Vulg. and Syr. read כבירים, *the rich,* or *powerful.*" Bp. Horsley. כפירים, Gr. πλούσιοι. "Atque hanc qui-"dem inter alias significationem voci huic competere "suspicor, conferendo cum his Ezek. xxxviii. 13. quæ "vide. Alii volunt Intt. ad sensum ita vertisse, cum "homines violenti et rapaces cum leunculis merito "comparentur." Hare. This latter exposition nearly coincides with that of Gesenius: "כפיר signifies meta-"phorically, (1) *dangerous enemies,* Ps. xxxv. 17. lviii. "7; or *defenders of a state,* Ezek. xxxii. 2, &c. Na-"hum. ii. 14."

N°. 119. Ps. xxxiv. 18.

Lowth, Horsley, Dathe, Berlin, &c. propose to insert צדיקים after צעקו, on the authority of Anc. Vers. "Omnes interpretes antiqui," says Dathe, "LXX. "Syr. Ar. Vulg. et Chald. legerunt צדקים. Remotius est "quam ut ex versu 16 repetatur, interjecta alia senten-"tia versus 17. Sed propter similem vocem præceden-"tem facile potest excidere." As צדיקים is not found in any MS. and is obelized by Origen, it seems more likely that the word was inserted to complete the sense by the translators; and that the nominative case is צדיקים understood. See Gen. xli. 13. where Pharaoh is understood, as the nominative to השיב; 2 Sam. xxiv. 1. where Satan is understood as the nominative to ויסת. See also Glassius, de Ellipsi Nominis, tom. I. pp. 609—611.

No. 120. Ps. xxxv. 5.

"Pro דחה legendum esse דחם partim ellipsis durior "h. l. partim parallelismus sequentis versus, in quo "legitur רדפם, partim consensus antiquorum interpre- "tum, præter Chaldæum, abunde probant." Dathe.

No. 121. Ps. xxxv. 7.

שחת רשתם. "Has voces sedes invicem commu- "tasse liquet ex verbis טמנו et חפרו quorum prius de "*reti* dicitur, alterum de *fovea*." Hare. This ingenious conjecture of Bp. Hare is approved by Kennicott, Lowth, Horsley, Dimock, Fry, &c.: but Dathe, with his usual judgment and critical acumen, presses the common reading: "Equidem lubenter concedo vi- "ris doctis faciliorem esse nexum utriusque membri, "si ex priori שחת transferatur ad posterius, quæ tra- "jectio præterea auctoritate interpretis Syri defendi "potest; qui habet: *propterea quod absconderunt mihi* "*laqueos, et rete extenderunt animæ meæ*. Tamen cum "in lectione textus recepti consentiant LXX. Sym. "Vulg. Hieron. et Chald. nolui difficiliorem lectionem "cum faciliori etiam per legem criticam permutare." Berlin concurs, and translates, "*Etenim sine causa* "*abdiderunt mihi perniciem retis sui: sine causa* [fo- "veam] *foderunt vitæ meæ*." *Perniciem retis sui*, i. e. rete perniciosum. "E duobus substantivis in statu "regiminis positis, . . . modo prius modo posterius loco "adjectivi est." Glass. de Nom. can. viii. tom. I. p. 23. De Rossi, retaining the common reading, gives a different interpretation: *Poiche a torto eglino mi tesero nella fossa la loro rete: senza ragione la scavarono per tormi la vita*: "For they have wrongfully "spread their net over the pitfall: they have dug it "without reason, to deprive me of life."

N°. 122. Ps. xxxv. 8.

בשואה יפל־בה. *Cum pernicie* [sua] *incidat in illud.* Berlin. Syr. makes a much better sense, and a better parallelism, ܘܒܦܚܐ ܕܛܫܘ ܢܦܠܘܢ ܒܗ ושחת אשר חפרו יפלו בה: but I can find no other authority.

N°. 123. Ps. xxxv. 12.

שכול לנפשי. "A friend supplies from Chald. יבקשו, "[*They seek*] *destruction to my life;* the verb בעה "being frequently used by Chald. as the correspond-"ing verb to בקש." Dimock. If the hemistich be allowed to be defective, this is a plausible conjecture. Dathe considers it an *ellipsis verbi*, in which he is probably right: "Repetendum est ישלמוני ex priori mem-"bro."

N°. 124. Ps. xxxv. 15, 16.

"Tantus est in vers. 15 et 16 dissensus antiquorum "interpretum, ex quo recentiores textum receptum "corruptionis arguunt, ut tot fere horum versuum ver-"siones legas, quot interpretes. . . . Quanquam nolim "fidenter affirmare, lectionem vulgarem vitii omnis ex-"pertem esse, tamen non satis tutum videtur, aut se-"qui hoc loco versiones antiquas, quarum auctores "constat in hujusmodi locis sensum utcunque de-"disse; aut indulgere conjecturis, cum verba textus "admittant explicationem, quanquam in nonnullis "paulo duriorem. Igitur acquiescendum judicavi in "lectione textus recepta, quam ex usu verborum alias "obvio tyronum gratia paucis explico. Ver. 15, בצלעי "proprie *in claudicatione mea.* Confer Ps. xxxviii. "18. Jer. xx. 10. נכים, *percussi* sc. pedibus, hoc est, "claudi. Sic formula plene legitur, 2 Sam. iv. 4. נכה "רגלים de Mephibosetho. Improprie igitur h. l. et per

" contemptum David hostes suos vocat *claudicantes,* " ut Latine et Germanice *miseros* vocamus, quanquam " quoad fortunam externam tales non sunt. ולא ידעתי " verti, *quod non expectabam,* sic ידע dicitur Jer. xi. 19. " Job ix. 5. et supra ver. 8. In versu 16, חנפים sunt " *profani homines, impii,* qui sic sæpe dicuntur, Job " viii. 13. xiii. 16: et לעגי מעוג, *subsannantes ob pla-* " *centam,* qui lucri causa cum Davidis inimicis facie- " bant, eumque una cum illis infestabant." Dathe.

No. 125. Ps. xxxv. 16.

חרק pro חרקו. Infinitivus pro præterito. Vide No. 29 and 82.

No. 126. Ps. xxxvi. 2.

לבי. If the Masoretic reading be retained, the exposition of Sym. appears the best: *φησὶν περὶ ἀσυνθεσίας τοῦ ἀσεβοῦς ἔνδοθεν ἡ καρδία μου.* But Dathe, Berlin, Knappius, Horsley, &c. prefer the various reading, which makes by far the best sense: *Impietas impio sua quoque consilia suggerit.* Dathe.

No. 127. Ps. xxxvii. 3.

שכן . . . אמונה. *Tunc terram inhabitabis et secure vives.* Dathe. " Imperativus quandoque pro futuro " indicativi, &c. usurpatur." Glass. tom. I. can. xl. p. 285. " *Pascere securitatem,* sive si malis, *in secu-* " *ritate,* nihil aliud est, quam *secure vivere.*" Dathe.

No. 128. Ps. xxxvii. 16.

מהמון רשעים רבים. " *Che le ricchezze immense degli* " *empj:*" *Than the vast riches of the impious.* De Rossi. " Quandoque duobus substantivis subjicitur " adjectivum *posteriori* conveniens, cum deberet pri- " ori." Glass. tom. I. can. xiv. p. 37. See for examples

Exod. xxv. 5, וערת אילם מאדמים, *et pelles arietum rubro tinctas.* 1 Sam. ii. 4, קשת גברים חתים, i. e. *arcus fortium fractus.* See also Gen. iv. 10, &c.

No. 129. Ps. xxxvii. 28.

This verse ought to begin with ע instead of ל. After the words לעולם נשמרו LXX. Alex. and 101 MSS. Compl. and Ald. read *ἄνομοι δὲ ἐκδικηθήσονται.* They probably read עוילים נשמרו, and gave the translation, as they have elsewhere, of the two readings; but they are obelized by Origen, and therefore were not in the Hebrew copies which he consulted. See Holmes's Septuagint. Bp. Lowth proposes to restore the hemistich thus; עוילים לעולם נשמדו, which is a very probable conjecture: but the corruption is of very ancient date.

No. 130. Ps. xxxvii. 31.

לא תמעד אשריו. "Nomen singularis numeri fœmi-
"nini generis jungitur nomini pluralis numeri, utrius-
"que generis, modo illud *rem* non *personam* signifi-
"cet." Glass. tom. I. can. lii. p. 328. See Ps. cxix. 98. Isa. lix. 12. Jer. ii. 15, &c.

No. 131. Ps. xxxvii. 39.

ותשועת. "Literam ו ante תשועת deleri jubet struc-
"tura psalmi alphabetici: hic enim versus cum litera
"ת debet incipere. . . . Fortasse neque Græci inter-
"pretes, Vulgatus et Hieronymus legerunt, quamquam
"vertunt: *σωτηρία δὲ τῶν δικαίων, salus autem justorum.*"
Dathe. I have admitted the reading תשועת into the margin on the authority of so few MSS. because it is so necessary to preserve the alphabetical character of the psalm, that scarcely a doubt can exist as to its genuine-

ness. It is approved by Hare, Lowth, Horsley, Berlin, Dathe, De Rossi, &c.

No. 132. Ps. xxxviii. 1.

להזכיר. This title occurs only here and prefixed to Ps. lxx. "For *commemoration*, to wit, of David's "troubles . . . and of God's mercies; deliverances and "praises for the same . . . David appointed before the "ark singers of the Levites for to *record* [להזכיר], and "to confess, and to praise Jehovah the God of Israel. "1 Chron. xvi. 4." Ainsworth. Hare, Dathe, Bythner, Jun. and Tremell. &c. concur.

No. 133. Ps. xxxviii. 3.

ותנחת. נוח is used in the sense of resting heavily as a calamity, Exod. x. 14. Ps. cxxv. 3. Isa. xxx. 30. This is preferable to the common reading, and avoids the occurrence of the same verb in different senses in two subsequent hemistichs. It may be added, that LXX. Vulg. Æth. and Ar. seem to have read different words in the two hemistichs.

No. 134. Ps. xxxviii. 8.

נקלה. *Lumbi mei pleni sunt æstu torrente.* Berlin. *With a parching heat.* Horsley. So Hare, Dathe, Gesenius; and so Chald.

No. 135. Ps. xxxviii. 20.

ואיבי חיים עצמו. "Lectionem hanc mendosam esse "et legendum חנם loca parallela manifesto ostendunt. "Vide Ps. xxxv. 19. lxix. 5." Hare. This conjecture, though it improves the sense and the parallelism, is supported by no authority. Bp. Lowth, with too much confidence, says, "I think חנם here for חיים is a re-

" markable instance of a reading merely conjectural, " unsupported by any authority but that of the con- " text, *of the truth of which no possible doubt can be* " *made.* Hare, Houbigant, and I suppose every other " competent reader has hit upon it." Lowth, in Merrick's Annotations. Since the time when Bp. Lowth's Annotations were published, no authority in support of this conjectural amendment has been found in the extensive collation of the Hebrew text by Kennicott and De Rossi, or of the Greek text by Holmes. The reading of Aquila has not been preserved, but Symmachus evidently read חיים, ζῶντες: nor does the *exigentia loci* require the alteration. Mudge, Secker, Horsley, Dathe, Berlin, &c. take the words as they stand. Secker translates, *My enemies are lively,* and refers to Exod. i. 19. Horsley, *My enemies are vigorous; they are strong.*

No. 136. Ps. xxxix. Title.

From 1 Chron. xxv. 1. we learn that Asaph, Heman and Jeduthun were separated by David and the captains of the host as principal musicians. From ver. 3. we learn that Jeduthun, to whose charge this psalm is committed, prophesied or sung psalms with a harp, to give thanks, and to praise Jehovah. See also 1 Chron. xvi. 41. לידותון is the reading of at least seven other passages where the word occurs, and of Chald. in the titles of this psalm and of Ps. lxii. and lxxvii. ידיתון is found only in two places besides this; in the title of Ps. lxxvii. and in 1 Chron. xvi. 38. In the former place the point shurek proves that the Masorites read with *u* instead of *i*, as they did also in this passage. In Ps. lxxvii. 1, 31 MSS. 5 pr. 2 edd. 1 marg. and Chald. read ידותון; and in 1 Chron. xvi. 38, 10 MSS.

2 pr. 1 marg. 1 ed. K. The letters י and ו being so much alike, the error of transcription might very easily occur. It should be observed, that Anc. Vers. generally read ידיתון. Dathe, Berlin, De Rossi, &c. adopt the reading proposed.

No. 137. Ps. xxxix. 3.

החשיתי מטוב. *Abstinui a rebus lætis.* Grotius and Kennicott. Simil. Dathe, *Ab omni gaudio me abstinui.*

No. 138. Ps. xxxix. 4.

בהגיגי תבער אש. *In ardore meo exarsit ignis.* Berlin. Dathe also follows Michaelis in giving to the word הגג the sense of the Arabic حج, *arsit, ferbuit.* But as the same word occurs v. 2. it is better, with Gesenius, to take the word in the sense which it evidently has in that passage: *In my mourning a fire was kindled*, i. e. I became impatient. Very few of the senses attributed to Hebrew words from supposed cognate words in Arabic are at all satisfactory.

No. 139. Ps. xxxix. 6.

נצב. This is well paraphrased by Dathe: *Dum firmissime constitutus videatur.* Berlin concurs, and also Diodati: "In vita, od in istato prospero e bene stabilito."

No. 140. Ps. xxxix. 7.

בצלם. Were there any sufficient authority to support it, I should prefer the reading proposed by Cappellus and Bp. Hare, כצלם, *Truly, like a shadow, man passeth away.* It is only supported by Æth.: the Armenian version read ὥσπερ ἐν εἰκόνι, and ὥσπερ is placed in the margin of one ancient Greek MS. Holmes's Septuagint. ב and כ, which in some MSS. are scarcely dis-

tinguishable, are often written by mistake for each other.

No. 141. Ps. xxxix. 8.

As the Jews, out of reverence to the sacred name of Jehovah, pronounce it Adonai in reading their Scriptures, it is much more likely that אדני should be written by mistake for יהוה, than יהוה for אדני. The evidence therefore of a smaller number of MSS. in favour of יהוה, than may be requisite for other various readings, seems sufficient for its insertion in the text. The two very ancient and valuable editions, Hagiogr. Neapol. 1487, and the Brescia Bible of 1494, read יהוה here.

No. 142. Ps. xl. 6.

There is much difficulty in the construction of this verse. It is at least very unusual, if any other instance can be found, for four words to intervene between the adjective and the substantive. Probably רבות agrees with אתות understood; and נפלאתיך begins the following hemistich: *Many are* [the signs which] *thou hast wrought, O Jehovah my God.* So Chald:

סגיעי נסיא דעבדתא את יי אלהי

No. 143. Ps. xl. 7.

אזנים כרית לי. "*Aures mihi patefecisti,* i. e. hujus "veritatis intelligentiam mihi impertivisti." Berlin. The conjecture of Dr. Kennicott, that the original reading of this passage was אז גוה כרית לי, does not appear to be supported by sufficient authority; and is consequently rejected by the best modern critics. See an able dissertation on the subject by Archbishop Secker, in the appendix to Merrick's notes on the Psalms. See also Dathe's, Berlin's and De Rossi's versions.

No. 144. Ps. xl. 13.

עונתי. That עון signifies *punishment* as well as *sin* is evident from Gen. iv. 13. 1 Sam. xxviii. 10. Ezek. xiv. 10, &c.; and this sense of the word accords better with the first member of the verse, and with the sense of the passage as applicable to the Messiah.

No. 145. Ps. xlii. xliii.

There can be no doubt that these two psalms were originally one. They are written as one in 37 MSS. K. and 9 R. The title in LXX. is obelized by Origen; and in 76 MSS. Compl. Ald. collated by Holmes the words *it is said* are not to be found in the Hebrew copies. The occurrence of the intercalary verse at ver. 6 and 12 of Ps. xlii. and ver. 5. of Ps. xliii. removes all doubt of their having been originally one psalm. Lowth, Street, Dimock, Horsley, Dathe, Berlin, Jahn, &c. concur in this opinion.

לבני־קרח. These words occur as a title to the following psalms besides this, xliv, xlv, xlvi, xlvii, xlviii, xlix, lxxxiv, lxxxv, lxxxvii, lxxxviii. All these psalms were probably addressed to the chief musician, to be chanted by the sons of Korah. They were the sons of Heman the singer, (1 Chron. vi. 18,) one of the posterity of Korah, and they were appointed by David to sing or play on musical instruments in the temple. 1 Chron. xxv. 4—6.

No. 146. Ps. xlii. 5.

בסך אדם. Lowth proposes to read with LXX. Vulg. and Ar. אדרת. Fry takes סָךְ in the sense of סֹךְ, *a tabernacle; to the glorious tabernacle:* but no collated MS. or edition has אדרת. Dr. Kennicott prefers the

various reading אדדם: "Quasi defective scripta pro "אדירים." This however is supported by but few MSS. and seems more likely to have been an error of the transcriber. Bp. Horsley, after mentioning various interpretations, gives the preference to the common reading, deriving אדדם from נדד, *to flee away, to move very quickly*. Dathe's note is, on the whole, the most satisfactory. "אֲדַדֵּם est futurum conj. Hithpael, pro "אתדדם a דדה, *lente processit;* quod vide in Buxtorfii "Lex. Talm. Præter hunc locum extat Esai. xxxviii. "15. In utroque loco sermo est de solenni pompa "Israelitarum ad locum sacrum. Affixum in nostro "loco resolvendum est in præpositionem separatam "עמהם ex idiotismo linguæ, de quo v. Glass. p. 167." סָךְ, according to Gesenius, signifies *a multitude of people*. Bp. Horsley, alluding to the elliptical form of אדדם, says, "For this syncopation, as they call it, I "cannot find that they pretend to give any general "rule." The rule is referred to in the passage just quoted from Dathe, and is this; "Pronomina affixa "nonnunquam tanquam a subjecto suo separata, et "cum particula ב, ל, על, עם, אל, מן constructa, sunt ex-"plicanda." Glass. I. ii. can. xviii. tom. I. p. 167.

No. 147. Ps. xlii. 6.

In addition to these authorities and the parallel verse 12. and Ps. xliii. 5. Kennicott refers to two MSS. of the Æthiopic and Persic versions. 103 MSS. of LXX. collated by Holmes also read ואלהי, with Complut. Ald. Theodoret, Vet. Lat. Psalt. Syr. Slav. Vindob. &c.

No. 148. Ps. xlii. 8.

כל־משבריך. "[*Sic*] *omnes fluctus tui.* Particulæ com-"parandi omissæ sunt. Illas enim Libani cataractas

"comparat cum calamitatum fluctibus, quibus fere jam "obruatur." Dathe. De Rossi concurs.

No. 149. Ps. xliv. 3.

אתה ידך. If this be the true reading, there must be an ellipsis of ב before the noun. See similar instances, Joshua vii. 25. Ps. xviii. 35, &c. 1 MS. K. omits ידך. LXX. Syr. Vulg. and Æth. omit אתה. ותשלחם, *And hast set them* [thy people] *free:* corresponding with ותטעם in the preceding hemistich.

No. 150. Ps. xliv. 10.

אף. In support of the common reading it may be observed, that אף is used in the sense of *but,* or *yet,* Isa. xli. 26. Ps. lviii. 3, &c. See Noldius and Gesenius.

ונחת. 3 MSS. K. 1 R. Syr. and Ar. have ונחתנו: but the affixed pronoun is often omitted in Hebrew, and נו is probably the addition of some scribe. Had it been the reading of the original Hebrew, it would doubtless have been preserved by LXX.

No. 151. Ps. xliv. 16.

ובשת פני כסתני. The affix ני is a pleonasm. *Pudor operit mihi faciem.* Berlin. So Dathe and De Rossi. See also Ps. lxix. 8.

No. 152. Ps. xlv. 1.

על ששנים. "In hexachordo. ששנים a שש *sex,* ut שלש "*trichordium,* 1 Sam. xviii. 6. et שמינית *octochordium,* "Ps. vi. 1." Dathe. So Hammond, Ainsworth, &c. Bp. Horsley follows Aquila in translating *upon the lilies;* but without any apparent reason. This word

also occurs as a title to Ps. lxix; and שושן עדות as a title to Ps. lx.; and ששנים עדות to Ps. lxxx.

N°. 153. Ps. xlv. 5.

והדרך. The sense is better without this word: and it may have been erroneously inserted, from the common practice amongst the Jews of inserting at the end of a line the initial word of the following line[k].

וענוה צדק. "Status absolutus pro constructo." Berlin. "ענוה צדק dicta sunt ἀσυνδέτως pro ענוה וצדק. Sic "codex 131 Kennicotti et 176 forte, Chald. LXX. et "Vulg. [adde Æth. et Ar.] Alii explicant per ענות "צדק, *justitia afflicta*. Sic Syr. Quam lectionem "etiam habent duo Kennicotti codd. 268 et 579. "Utroque modo sensus bonus videtur." Dathe. I agree with Berlin. The following are examples of the absolute for the construct state: 1 Kings xxii. 27, ומים לחץ. 2 Kings iii. 4, אילים צמר. Prov. xxii. 21, אמרים אמת, &c. See Glass. lib. I. Tract. 1. de Nomine, can. xl. tom. I. p. 124.

N°. 154. Ps. xlv. 9.

It is very difficult to make good sense of this verse. Archbishop Secker observes, that מני does not signify ἐξ ὧν, but simply ἐξ. שן מני, *Ivory from the land of Armenia*. Chald. "If much good ivory came from "Armenia, which is thought to be meant by מני, Jer. "li. 27, I should incline to the Chaldee." Secker. Berlin and Horsley also follow the Chaldee. Dathe adopts Doederlein's conjecture, that מני signifies a musical instrument: *E palatiis eburneis fides te exhilarant*. Glassius considers the sentence elliptical: "Præ "[illis qui] lætificant te." See Exod. iv. 13. 1 Chron. xv. 12. Job xviii. 21. Ps. lxxxi. 6.

k See Essay on the Various Readings, p. 70.

No. 155. Ps. xlv. 14.

פנימה. Dathe and Berlin refer this passage to the splendour of the interior of the queen's palace, which accords best with the context. "פנימה," says Dathe, "alias quoque de *interiore parte domus* dicitur. e. c. "Levit. x. 18. 1 Reg. vi. 18."

No. 156. Ps. xlvi. 1.

עלמות is supposed to signify either some tune then in common use, or some musical instrument at present unknown. See also 1 Chron. xv. 20.

No. 157. Ps. xlvi. 5.

קדש. Abstractum pro concreto: *Sanctitas habitaculorum Altissimi;* i. e. Sancta habitacula Altissimi. See Prov. xiii, 6, חטאת for חטאים.

No. 158. Ps. xlix. 12.

קרבם. "In textu legitur קרבם, *medium eorum*, quod "ex Ps. v. 10. vulgo explicatur: *cogitant apud se domos* "*eorum fore æternas.* Sed commodiorem esse longe-"que faciliorem lectionem, quam LXX. Syr. Chald. "Ar. Vulg. [Æth.] exhibent, omnes fere critici recen-"tiores contendunt. Illi nimirum interpretes, literis "transpositis, legerunt קברם, *sepulchra eorum.*" Dathe. It should be observed, that this reading has not yet received the support of any Hebrew MS. or edition. It is probable however that Origen read קברם; for he has obelized *καὶ*, as not being in the original, and has made no change in *οἱ τάφοι αὐτῶν.*

No. 159. Ps. xlix. 15.

"לבקר, *mane;* h. e. tempore judicii, quoniam judicia

"mane habebantur. Luculentum est in hoc versu et "sequenti indicium cognitionis de diversa sorte homi- "num piorum et impiorum in altera vita." Dathe.

No. 160. Ibid.

וצורם לבלות. *Species eorum consumetur in inferno.* Dathe. לבלות infinitivus pro futuro. It has already been observed, that the infinitive is used in Hebrew for the preterite, future, &c. See Glass. de Verbo, can. xli. tom. I. p. 288. Ps. lxxvii. 2. Isa. v. 5, &c.

No. 161. Ibid.

לו. If למו be not the true reading, לו is probably put by *enallage numeri* for למו. "In pronominibus perso- "nalibus tam separatis quam affixis non raro observa- "tur diversitas numeri ab antecedente . . . Jos. ii. 4. "*sumsit mulier duos viros illos*, ותצפנו, *et abscondit* "ipsum, h. e. utrumque." Glass. de Pronomine, can. xvii. tom. I. p. 165.

No. 162. Ps. xlix. 20.

אבותיו. Either the reading of 1 MS. K., אבותיך, should be adopted, (but it receives no support from the Anc. Vers.,) or we should read with LXX. Vulg. Æth. and Ar. יבוא. Syr. seems to have read תביא, *Thou shalt bring* [*him*], ܘܬܥܠܝܘܗܝ, which makes a good sense with a very slight change.

No. 163. Ps. l.

A psalm of Asaph. This psalm was probably composed by Asaph the seer, whose psalms are mentioned, 2 Chron. xxix. 30: or it may have been delivered to him by David to be sung in the temple. See 1 Chron. xvi. 7. The same title is prefixed to Psalms lxxiii. to lxxxiii. both inclusive.

No. 164. Ps. l. 21.

ואערכה לעיניך. אערכה is probably a forensic term. "I will set myself to a regular pleading with thee "upon the merits." Bp. Horsley. Gesenius concurs, ערך משפט, *To order or exhibit one's cause.* Job xiii. 18. xxiii. 4. See also Isa. xliii. 26. Jer. ii. 9, &c.

No. 165. Ps. li. 4.

הרבה כבסני. *Multum lava me.* The first of these verbs is used in the sense of an adverb. See Glass. lib. I. tract. iii. de Verbo, can. xxix. tom. I. p. 272: "Cum duo verba ejusdem temporis conjunguntur, vel "copula intercedente, vel sine ea, tum prius sæpe per "adverbium Latinis exprimitur." See Gen. xxv. 1. Ps. lxxviii. 41. cii. 3, &c.

No. 166. Ps. li. 18.

ואתנה. The common interpretation, *Else would I give it thee,* is harsh. Gesenius attributes to the word אֶתְנָה, with a slight difference in the punctuation, the sense of a *gift, reward.* It is used only Hos. ii. 14. If this sense might be given to the word in this passage, the verse might be translated,

> *For thou desirest no sacrifice or gift:*
> [*In*] *a burnt-offering thou hast no delight.*

No. 167. Ps. li. 20, 21.

"Aben Ezra meminit alicujus eruditi, qui conjecit "versum 20 et 21 in exilio Babylonico a quopiam ad-"jectum fuisse." Jahn, Biblia Hebraica.

No. 168. Ps. lii. 3.

חסד אל כל־היום. "Mihi quidem non videtur lectio

"textus recepta sollicitanda, quanquam eam nonnulli "ex conjectura mutare velint... Neque lectionem τῶν "ὁ ei præferendam putem, qui pro חסד legerunt חמס, "et omisso אל cum sequenti versu כל־היום jungunt." Dathe. Berlin and De Rossi concur. I quote this remark, because Bp. Horsley, Mr. Fry, and Mr. Boothroyd in his Hebrew Bible, prefer, without any adequate reason, the Septuagint version.

No. 169. Ps. lii. 6.

כל־דברי־בלע. Bp. Hare proposes to read בליעל for בלע. Syr. also seems to have read דִּבְרֵי בליעל, ܡܡܠܠܝܢ ܥܘܠܐ, *loquentes iniquitatem*. This makes a very good sense, but has no other support. All the other Anc. Vers. and Sym. take דברי as a substantive.

No. 170. Ps. liii.

"Hic psalmus cum xiv. excepto versu sexto, et aliis "nonnullis levioribus mutationibus, prorsus idem est. "Cujus repetitionis auctorem equidem nolim ipsum "Davidem facere, quum non certo constet, neque adeo "probabile videatur, collectionem carminum, ab eo "fortasse curatam, eandem ad nos pervenisse. Sed "placet potius hypothesis Eichhornii (in Introductione "in libros Vet. Test. p. III. p. 539.) collectionem "psalmorum, quam codex Ebraicus continet, factam "esse post reditum ex exilio Babylonico ex pluribus "minoribus carminum antiquorum collectionibus. Quo "in labore fieri potuit, ut collector, immemor hoc carmen jam in sua collectione extare, illud repeteret." Dathe.

No. 171. Ps. liii. 1.

מחלת. "Nomen, ut videtur, instrumenti musici, e "genere πνευματικῶν, ut חליל et נחילות præter hunc locum "tantum Ps. lxxxviii. 1. obvium." Dathe.

No. 172. Ps. lv. 3.

אריד בשיחי ואהימה. "Verbum רוד ex lingua Arabica "illustrarunt Schultens . . . et Schœderus . . . Prima "significatio est: *Ultro citroque agitari, discurrere pa-* "*bulandi causa.* הום vero dicitur *de siti vehementiore,* "hinc transfertur ad immodicum animi appetitum." Dathe. Berlin, De Rossi and Gesenius concur in the interpretation of אריד. But the Anc. Vers. differ. Chald. אתרעם, *inquietus ero.* LXX. Vulg. Æth. and Ar. *Contristatus sum.* Sym. κατηνέχθην. Bythner derives the word from רוד, i. q. ירד, *descendit.* So Horsley and Fry. אהימה, *turbabor, divexabor.* Bythner. So De Rossi, LXX. Vulg. Æth. Ar. and Gesenius.

No. 173. Ps. lv. 19.

כי־ברבים. Redundat ב. In the Appendix to the first volume of Glassius many instances are adduced of the redundancy of the prefix ב: as Exod. xxxii. 22, אתה ידעת את־העם כי ברע הוא, *Nosti hunc populum malum esse.* Ps. lxviii. 5, ביה שמו, *Jah est nomen ejus.* Ezra iii. 3, כי באימה עליהם מעמי הארצות, *Quia terror fuit super eos a populis finitimis,* &c.

No. 174. Ps. lv. 23.

יהבך. "*Cast upon Jehovah what he allots you;* i. e. "commit to Jehovah your destiny. Supply אשר before "יהבך. Others make יהב a substantive, signifying *bur-* "*den.*" Gibbs's Gesenius. Chald. *Spem tuam.* LXX. Syr. Vulg. Æth. and Ar. *Curam tuam.*

No. 175. Ps. lvi. 1.

על־יונת אלם רחקים. "De hac inscriptione valet id "quod de plerisque fatendum est, præter conjecturas

"nihil certi ad earum explicationem dici posse. Nomen instrumenti musici esse colligitur ex eo, quod præpositio על his verbis præmissa est. Alii initium carminis esse volunt, ad cujus modulationem hoc quoque canendum fuerit. Alii ad argumentum ipsius psalmi respectum esse putant." Dathe.

N°. 176. Ps. lvi. 3.

מרום. The English translation, *O thou Most High,* seems to have been taken from Chald. Aquila gives the same interpretation. But Dathe, Berlin, Gesenius, &c. more accurately translate, *superbe.*

N°. 177. Ps. lvi. 8.

פלט־למו. Kimchi observes, that פלט, which in kal signifies to *escape* or *go out,* signifies in pihel *to cast out* or *throw away.* See Hammond on the Psalms. "Pihel, Chald. פלט. Arab. פלת, *ejecit, projecit, emisit, expulit; . . . .* פלט־למו, *ejice illos;* Targ. רוקן יתהון, *evacua illos.*" Schindleri Lex. Pentagl.

N°. 178. Ps. lvi. 13.

נדריך, quasi נדרי אליך, *My vows* [made] *to thee.* See Glass. lib. I. Tract. ii. de Pronomine. See also N°. 33.

N°. 179. Ps. lvii. 1.

אל־תשחת. These words are found also in the titles of Ps. lviii, lix, and lxxv. It seems probable that they were either prefixed to this psalm, in allusion to David's forbidding the destruction of Saul in the cave of Engedi, (1 Sam. xxiv. 7,) and were afterwards prefixed to the other psalms, because they were to be sung to the same tune; or they were the two first words of some well known song, to the tune of which these

psalms were to be sung. See Patrick, Aben Ezra, De Muis, Hammond, &c.

No. 180. Ps. lvii. 3.

גמר. "*Qui perficit pro me* [res meas]." Berlin. But I suspect that גמל is the true reading, though not supported by any MSS. hitherto collated. גמר is never followed by על. גמל, *to shew good, to treat kindly, to favour*. Gesenius. See also Ps. xiii. 6. ciii. 10. cxvi. 7. cxix. 17. cxlii. 8. The letters ר and ל in some MSS. bear a very close resemblance to each other, so as to have been easily mistaken for each other by a transcriber.

No. 181. Ps. lviii. 2.

אלם. There is some difficulty in ascertaining the sense of this word. Gesenius derives it from אלם, *to be silent: Is justice indeed silent?* but this breaks the parallelism, which requires צדק תדברון in the first line to correspond with מישרים תשפטו in the second. Dathe agrees with Bp. Lowth, &c. who propose to point the word אֵלִם, or *plene*, אלים, *judices*. See Exod. xxii. 27. Ps. lxxxii. 1. But this reading, though it makes a very good sense, receives no support from the MSS. or Anc. Vers. Diodati and De Rossi agree with our translators in taking the word in the sense of *assembly, congregation*. So Schindler, אלם, *colligatio hominum, congregatio, multitudo, cœtus*, ab אִלֵּם, *ligavit, colligavit*. This is probably the true sense. LXX. Vulg. Æth. and Ar. seem to have read אולם or אִלֻּם.

No. 182. Ps. lviii. 8.

There is much difficulty in the last member of this verse. "Multi interpretes posterius membrum ad "Deum referunt, qui arcum suum intendat adversus

" impios. Sic ex antiquis LXX. Vulg. Chald. Syr. " Ar. Sed Symmachus aliique ad impium, qui nocere " quidem studeat pio, sed sine effectu. Qui nexus " facilior videtur, quoniam in versu septimo sermo ad " ipsum Deum in persona secunda directus est. Hic vero " infelix exitus conatuum impii describitur." Dathe. He translates thus: *Tendant arcum, sagittas imponant, quæ concidantur:* but כמו embarasses the sense. On the whole I am inclined to think with Horsley: "כמו is " properly the preposition of likeness. I am persuaded " that some word, the name of something with which " the wicked, perishing under the divine vengeance, " were compared, is lost in the Hebrew." Bp. Horsley in loc.

No. 183. Ps. lviii. 9.

יהלך, per enallagen numeri pro יהלכו. See Glass. tom. I. de Figuris Grammaticis, observ. xviii. *Quemadmodum tabescit limax pereunt.* Berlin. The parallelism requires that יהלך should correspond with בל חזו שמש. He translates, *Ut limax fluxu succi sui perit.*

No. 184. Ps. lviii. 10.

I can find nothing better than Bp. Lowth's translation of this difficult verse: *Antequam ollæ vestræ spinam sentiant, tam vivam quam aridam, tempestas eos auferet.* Bp. Horsley considers the green and the dry as implying the old hardened sinner and the young.

No. 185. Ps. lix. 6.

אלהים צבאות. Forma absoluta pro constructo. Some other instances are enumerated by Glassius and Buxtorf; as 1 Kings xxii. 27, ומים לחץ for ומי לחץ. Prov. xxii. 21, אמרים אמת for אמרי אמת. Ps. lxxx. 5. and lxxxiv. 9, אלהים צבאות for אלהי, &c.

N°. 186. Ps. lix. 10.

אשמרה. I think this is the true reading. אזמרה is not found in any of the collated MSS.; and in Hebrew poetry an intercalary verse is not unfrequently repeated, after a certain interval, with some designed variation. There is also a kind of alliteration, not unfrequent in Hebrew, between אשמרה and אזמרה.

N°. 187. Ps. lx. 10.

"Intelligenda hæc sunt ex moribus Orientalium, qui "servorum ministerio utebantur, ad pedes lavandos, et "ad calceos servandos dum deponebantur." Dathe.

N°. 188. Ibid.

התרועעי. There is no occasion to correct this reading, as many critics have proposed, by the parallel passage, Ps. cviii. 10. "Infinitivus nominascit," says Berlin, "cum affixo primæ personæ. *Jubilare meum,* "i. e. jubilum meum, scilicet, jubilo." See also Dathe. Kennicott refers to the Hagiographa Neapolitana, (N°. 259 of his collation,) as reading אתרועעי: but in this he is mistaken; the copy now before me reads הִתְרוֹעֲעִי.

N°. 189. Ps. lxi. 8.

מַן. If this reading be genuine, we must adopt the translation of Dathe, Berlin, De Rossi, Gesenius, &c.: *Appoint,* or *grant, that mercy and peace may preserve him.* But Chald. seems to have read מן יהוה: מן מרי עלמא, *A Domino mundi.* It is not improbable that 'י, for יהוה, might have been early lost out of the text, especially as י follows. Neither Aqu. nor Sym. seem to have read מן. The other versions read the Chaldee relative מָן; but this is never used in Hebrew.

N°. 190. Ps. lxii. 1.

על־ידותון. There are many passages in which על is used in the sense of אל, *to* or *towards*. Whether this has arisen from the words having been used synonymously, as Gesenius thinks, or from על being written erroneously for אל in some passages, is not perhaps easy to determine. In many cases where על is used in the sense of אל, the collated MSS. read אל. See Noldii Concord. Particul. art. על.

N°. 191. Ps. lxii. 4.

תהותתו. *Prava molimini.* Dathe. 'Επιβουλεύετε. Aqu. *Insidiamini.* Hieron. הוות תחשבו, *Pravitates cogitabitis.* Kimchi and Aben Ezra, quoted by Dathe. *Macchinerete.* De Rossi. This word is one of the many ἅπαξ λεγόμενα which are found in the Hebrew Scriptures. Gesenius translates, *How long will ye assail a man;* and refers to LXX. ἐπιτίθεσθε: Vulg. *irruitis.* Either interpretation will suit the context.

N°. 192. Ps. lxii. 11.

Berlin translates אל־תהבלו, *Ne sitis vani.* Dathe, De Rossi and Fry also disconnect these words from the preceding. But this interpretation injures the parallelism of the verse. Bp. Hare translates,

Ne fidatis fraudi,
In rapina ne vanescatis.

I have no doubt that this is the true construction. It is supported by Chald. LXX. Syr. Vulg. Æth. and Ar.: by Aqu. καὶ ἐν βίᾳ μὴ ματαιοῦσθε: and by Sym. καὶ ἐπὶ ἅρπαγμα μὴ γίνεσθε ἀτμίς. I would translate אל־תהבלו, *Do not vainly trust.* By a peculiarity of the Hebrew idiom one verb not unfrequently comprises two signi-

fications. "In uno verbo," says Glassius, "quandoque "duæ significationes concurrunt, peculiari linguæ He- "brææ dicendi modo, quem metalepsin vocant, vel "synthesin." Glass. lib. I. tract. iii. de Verbo, p. 185. Amongst other instances, he refers to Ps. lv. 19, פדה, *Redemit in pace animam meam;* h. e. redimendo collocavit in pace. Ps. lxiii. 9, *Adhæret anima mea post te;* i. e. adhærendo tibi sequitur te, &c.

N°. 193. Ps. lxiii. 11.

יגירהו. הגיר conj. hiphil from נגר: 1. *To pour out;* 2. *To throw, roll down* (as stones from a mountain); 3. Metaph. *To give into one's hand, to give up,* in the phrase, הגיר פ׳ על ידי חרב, *To deliver any one up to the sword.* See Ezek. xxxv. 5. Jer. xviii. 21. Gesenius. Simil. Hare, *Tradentur gladio:* and LXX. Syr. Vulg. Æth. and Ar. Horsley and Fry take the word in the sense very properly objected to by Gesenius. Horsley, *They would shed it.* Fry, *That they would pour it out.*

N°. 194. Ibid.

שעלים. The fox of holy Scripture is doubtless the jackal, which is a gregarious animal, and feeds on dead bodies. See Dathe in loc. and a long note on the subject in Merrick's Annotations.

N°. 195. Ps. lxiv. 7.

תמנו. "Circa vocem תמנו fateor me fluctuare, an "non טמנו legendum sit. Quod utique contextui aptius "videtur, quoniam totus locus astutiam istorum ho- "minum describit. Si Vers. Antiq. auctoritatem se- "quendam censeamus, legendum est תַּמּוּ (nam com- "pensatio dagesh fortis per נ ex quorundam sententia "facta non placet, quoniam in codice Hebræo exemplis

"caret). Sic enim LXX. Syr. Chald. et Vulg. le-"gerunt. Sed si codd. MSS. et editionum antiqua-"rum testimonia prævalere statuatur, legendum est "טמנו." Dathe. Gesenius, retaining the common reading, translates, *They devise wicked deeds: we have accomplished the devised project.*

N°. 196. Ps. lxv. 4.

דברי עונת. "Vocabulum דבר redundat, uti sæpe. e. c. "Ps. xxxv. 20. Vide etiam Ps. cv. 27." Dathe.

N°. 197. Ps. lxvi. 2.

For שימו Syr. seems to have read זמרו. Dimock proposes to read שירו: but the present reading requires no alteration. Hare translates, *Tribuite ei gloriam laudis ejus;* and refers to Isa. xlii. 12, ישימו ליהוה כבוד. Dathe, *Præstate debitum honorem majestati ejus;* and refers to Josh. vii. 19, שים־נא כבוד ליהוה.

N°. 198. Ps. lxvi. 17.

ורומם. *Et laudem [ejus]*. Dathe. *Et laus ejus.* Chald. So Horsley. See Ps. cxlix. 6.

N°. 199. Ps. lxviii. 3.

כהנדף עשן תנדף. Here the radical נ is preserved, which is generally omitted, and compensated by dagesh forte. It is probably an archaism. See also ינטור, Jer. iii. 5. תנגשו, Isa. lviii. 3. ינצרהו, Ps. lxi. 8. See also Deut. xxxiii. 9. Ps. lxxviii. 7, &c.

N°. 200. Ps. lxviii. 5.

זמרו שמו. The preposition ל commonly follows זמר; but in Ps. lxvi. 4. we have a parallel expression to this ויזמרו־לך יזמרו שמך. The Jewish transcribers seem

to have taken occasionally the same liberty as the ancient translators, of inserting the prepositions which are omitted in the Hebrew text.

N°. 201. Ibid.

לרכב בערבות. "The word ערבות has never been supposed to signify *heavens* except in this verse, and "the reasons which have been assigned for fixing that "sense to it here appear to be very unsatisfactory." Dixon. He translates it, *the plains.* Most of the modern translators, Horsley, Dathe, Berlin, De Rossi, Fry and Street, render it, *the desert* or *wilderness.* So Gesenius. Anc. Vers. give no assistance. Dathe translates, *Viam* [*ei*] *parate, qui per deserta incedit.*

N°. 202. Ibid.

ביה שמו. Bp. Hare ingeniously conjectures that שמחו should be read for שמו: *Rejoice in Jehovah, and exult before him.* But this conjecture receives no support either from the Anc. Vers. or the collated MSS.: and it is an important benefit arising from the very extensive collations of Kennicott and De Rossi, that they have tended to limit materially the extent of conjectural criticism, and ultimately to strengthen our dependance on the substantial correctness of the Masoretic text[1]. Fry translates, *From Jah is his name:* but this is neither a correct translation, nor does it make a good sense. I believe ב never signifies *from.* See Noldius. Dathe, after mentioning a conjectural emendation, proposed by Cappellus, and adopted by Houbigant, כי־יה for ביה, continues thus: "Sed partim

1 See "Remarks on the Principles adopted by Bp. Lowth in "correcting the Text of the Hebrew Bible," by the author of this work. Oxford, 1832.

"testimoniis antiquarum versionum, Sym. *διὰ τοῦ ἰὰ* "*ἡ ὀνομασία αὐτοῦ*, Quintæ: *ἐν τῷ ἰὰ τὸ ὄνομα αὐτοῦ*, et "Hieronymi: *In Domino nomen ejus*, satis defenditur; "partim ex genio linguæ Hebrææ et Arabicæ recte "explicatur, in quibus litera ב ad essentiam seu qua-"litatem rei indicandam, tum subjecto, tum prædicato, "præponi solet. Vide Glassius, p. 586. edit. recens." See also many instances, enumerated by Noldius, of the redundancy of ב; of which I will only quote the two following: Exod. xxxii. 22, אתה ידעת את־העם כי ברע הוא, *Tu nosti populum hunc, quod malus iste.* Prov. iii. 26, כי־יהוה יהיה בכסלך, *Nam Jehovah erit fiducia tua.*

N°. 203. Ps. lxviii. 7.

בכושרות. "כושרה, *happiness, abundance, prosperity.*" Gesenius. *Ad abundantiam.* Dathe. *Ad opimitates.* Berlin.

N°. 204. Ps. lxviii. 10.

The various reading improves the sense and the parallelism:

גשם נדבות תניף אלהים
נחלתך נלאה אתה כוננתה

Thou didst rain a plentiful shower, O God:
Thine heritage was weary—thou didst sustain it.

N°. 205. Ps. lxviii. 11.

חיתך. *Cœtus tuus.* Dathe, Berlin and De Rossi. "חיה de cœtu et caterva hominum dici, dubio caret, ut "vers. 31. ex sententia nonnullorum interpretum, Ps. "lxxiv. 19. 2 Sam. xxiii. 11, 13. Sic melius respon-"det τῷ לעני in altero membro, sub quo vir illustris "[Michaelis scil.], uti alii, Israelitas intelligit." Dathe. This is a much better exposition than those of the two latest English translators, Bp. Horsley and Mr. Fry:

Thy flocks dwelt in the mansion which thou preparedst. Horsley.

Thy food settleth upon it. Fry.

N°. 206. Ps. lxviii. 14, 15.

These are verses of extreme difficulty, which have hitherto engaged the attention of critics without any satisfactory result. "Forte," says Michaelis, "non sola "hic linguæ et historiæ inscitia, sed magno etiam la-"boramus lectionis vitio, verbis non paucis omissis, "quæ restituere inverecundum atque intutum, sine "quibus tamen transitus ad rem novam a vate tracta-"tam rite fieri nequit." Michaelis, quoted by Dixon.

N°. 207. Ps. lxviii. 17.

תרצדון, ἅπαξ λεγόμ. *Quid invidetis?* Dathe and Berlin. *To look askance; to look with envy.* Gesenius. De Rossi gives the same sense. Gesenius and Berlin refer to the Arabic cognate رصد. See Bp. Horsley's comment on the passage. Critical Notes on the Psalms.

N°. 208. Ps. lxviii. 18.

אלפי שנאן. "*Millia iterationis,* i. e. iterata: plura "vel varia millia." Bythner. So Gesenius, Berlin, &c. Dathe and De Rossi follow Schnurrer in applying רכב to the ark. "Currum Dei comitantur duæ my-"riades," &c. Dathe.

N°. 209. Ibid.

אדני בם, &c. There is some difficulty in the construction of this hemistich. Dixon translates, *Sinai is in Kedesh:* but this is contrary to the Masoretic punctuation, and to all the Anc. Vers. Diodati, Horsley and Merrick translate, *Sinai is in the sanctuary.*

"Pare," says Diodati, "che la medesima gloria ch' "apparve nel monte di Sinai, quando Iddio diede la "sua legge, sia trasportata a Sion, ove Iddio e pre- "sente in grazia ed in virtu." But Dathe, Berlin and De Rossi consider the sentence elliptical; and are supported by Chald. LXX. Vulg. Æth. and Ar. Berlin, *Dominus [est] inter illos [sicut] in Sinai cum sanctitate.* He explains *cum sanctitate* by "sanctissimus, "scilicet majestate venerabilis."

N°. 210. Ps. lxviii. 19.

ואף סוררים, &c. Berlin's exposition is as good as any. Dathe thus: *Rebelles quoque [captivos facis], dum [inter nos] habitas, venerande Deus.*

N°. 211. Ps. lxviii. 20.

It is worthy of remark, that whilst אלהים occurs twenty-six times, אדני seven times and אל five times in this psalm, יהוה only occurs twice.

N°. 212. Ps. lxviii. 24.

מנהו. This word has perplexed the ancient translators. Syr. and Ar. omit it, and read מאיביך; Æth. *ab inimicis ejus.* LXX. and Vulg. translate, *Ab ipso,* but without any discernible meaning. Aqu., according to the Ambrosian MS., *Ut lambat lingua canum tuorum ab unoquoque inimicorum tuorum.* Sym. *καὶ λάψῃ ἡ γλῶσσα τῶν κυνῶν σου ἀπὸ ἑκάστου τῶν ἐχθρῶν σου.* Our Bible translation transposes the words, and places מאיבים after בדם, which wants authority. The Prayer Book translators seem to have read מְאָדָּם for מאיבים: but this, though adopted by Lowth, Street, Durell, &c. is not supported by any MS. or version. Dathe adopts Simonis's conjecture, which perhaps is as good as any: "Constructionem verborum, in qua nonnulli interpre-

" tes hærent, recte, ut arbitror, explicavit Simonis, in " lexico s. v. מן, *Ad linguam canum tuorum quod at-* " *tinet ab hostibus erit ejus* [sc. linguæ] *portio.*" So Berlin and Fry.

N°. 213. Ps. lxviii. 27.

" [Quicunque sunt] *e stirpe Israelitica.*" "Ante " ממקור supplendum est אשר, et phrasis illustranda ex " simili Esai. xlviii. 1. li. 1, 2." Dathe.

N°. 214. Ps. lxviii. 28.

רגמתם. רגמה, *ἅπαξ λεγόμ.* *Agmen,* Dathe. *Purpura,* Berlin. *A multitude, crowd, band,* Gesenius. De Rossi supposes ב to be understood before רגמתם, *Colla loro schiera.*

N°. 215. Ps. lxviii. 29.

צוה אלהיך עוך. I agree with Dathe, Berlin, &c. in preferring the reading of Anc. Vers.; though I have not considered it supported by sufficient authority for insertion in the text. "Fateor," says Dathe, "durio-" rem mihi videri nimis subitam sermonis mutationem " in primo membro ad regem, in altero ad Deum di-" recti. Malim igitur præferre lectionem miro con-" sensu nobis ab omnibus interpretibus antiquioribus " traditam, et decem codd. Kennicotti confirmatam, " צוה אלהים עוך, *Præcipe, O Deus, potentiæ tuæ.*"

N°. 216. Ps. lxviii. 31.

גער חית קנה. *The wild beast of the rushes.* "The " king of Egypt described under the image of the hip-" popotamos, the wild beast that lodges in the rushes " on the banks of the Nile." Horsley. So Bochart, Vitringa, Dr. Jubb, Kennicott, &c. See Bp. Lowth's note, in Merrick's annotations. But Dathe judiciously says,

"Assentior iis qui negant crocodilum, et sub hoc regem "Ægypti indicari, quod multi statuerunt. Sed recte "observat Schnurrerus l. l. Davidem cum rege Ægypti "pacem coluisse, et versu 32. Ægyptii etiam ut cul- "tores et admiratores Dei Israelitarum memorantur. "Sed *fera arundinis* potest etiam *leo* dici, qui in arun- "dinetis maxime lustra habere solet, et sub hac ima- "gine *rex Syriæ* fortasse indicatur, cum quo quam "longinqua et atrocia bella David gesserit, ex historia "ejus satis constat. Duo sequentia epitheta, *cœtus* "*taurorum et vituli populorum,* indicant haud dubie "gentes potentiores, audaces, insolentes, Philistæos, "Edomitas, alias [m]."

מתרפס ברצי־כסף. Critics have been much perplexed by this difficult passage. Dr. Jubb considers the words as alluding to the loose pieces of metal in the Egyptian systrum; which Horsley follows. Berlin translates the words, *Calcantem frusta argenti;* which he explains by "Pavimentum argento tessellatum." De Rossi explains the words thus: *Che camminano con lamine d' argento sottó i piedi de' loro cavalli: Who advance with laminæ of silver under their horses hoofs.* Immanuel Ben Salomon, whose *scholia* on select passages of the Psalms were published by De Rossi, gives the following explanation: "Dicit [vates scil.] quod Deus "disperdit nationes, quæ volunt malum inferre Israeli, "et cœtum taurorum, seu reges illustriores, ut reges "Assyriæ et Babylonis, quorum quisque conculcat "frusta argentea, i. e. incedunt cum lamina aurea sub "pedibus suis ob multitudinem divitiarum suarum."

m Bp. Lowth, in his sixth Prelection, gives the same interpretation to חית קנה. See his note.

No. 217. Ps. lxviii. 32.

חשמנים. *Magnates,* Dathe. *Hasmanæi,* Berlin; who refers to Michaelis, Supplem. ad Lex. Hebr. *Ambassadors,* Dixon; who refers for authority to LXX. Vulg. Syr. and Ar.

No. 218. Ps. lxix. 5.

מצמיתי. Bp. Hare ingeniously proposes to read מִצַּמָּתִי, *Numerosi sunt præ coma mea;* which completely restores the parallelism between the two lines. Syr. also preserves the parallelism, but in a different way: *Multiplicati sunt plusquam capilli capitis mei hostes mei gratuiti: et creverunt præ ossibus meis inimici mei falsiloqui.* But Dathe, Berlin, &c. adhere to the Masoretic text.

No. 219. Ps. lxix. 11.

בצום. *In jejunio erat anima mea.* Berlin. *In jejunio animæ meæ.* Chald. *I wept whilst I fasted.* "E ho pianto, mentre io affliggeva col digiuno l' anima "mia." De Rossi.

No. 220. Ps. lxix. 23.

[*Iisdem*]*que secure degentibus.* Berlin. Dathe follows Anc. Vers. in reading ולשלומים, *Et in retributionem.* For this sense of שלום he refers to Hosea ix. 7. Micah vii. 3. and in the plural to Isa. xxxiv. 8. and to Anc. Vers.

No. 221. Ps. lxix. 33.

Bp. Horsley reads ושמחו and דרשו. So LXX. Vulg. Æth. and Ar. The printed Syr. omits דרשי. A collation of Syriac MSS. would probably restore the Syriac text here and in many other passages.

No. 222. Ps. lxx. 2.

אלהים להצילני. "Supplemus ex loco parallelo Ps. xl. "14. verbum רצה, *placeat tibi,* ante להצילני." Houbigant: with whom Bp. Lowth, Secker, Kenn. and Fry concur. LXX. Vulg. Ar. and Æth. supply the missing verb; but they do so to complete the sense, as neither of them seems to have read רצה. LXX. πρόσχες Vulg. *intende.* Æth. *festina.* Ar. *convertere.* Syr. has *libera me.* Πρόσχες is also obelized by Origen. A similar ellipsis is referred to by Secker, Isa. xxxviii. 20. Dathe, Berlin and De Rossi adhere to the common reading, which is also supported by Chald.

No. 223. Ps. lxxi. 3.

מעון. The various reading is preferred by Hare, Lowth, Secker, Berlin, Horsley, &c. Hare refers to the parallel passage, Ps. xxxi. 3. Yet it should be observed that the common reading makes a good sense. לצור מעון, *In rupem habitationis; A strongly situated dwelling-place.* See also Ps. xc. 1.

No. 224. Ps. lxxii. 3.

"Ad ישאו supple קול ut Esai. iii. 7. Læta et "salutaria e locis eminentioribus alta voce annun-"ciabantur. Eadem imago est Esai. xl. 9." Dathe. "בצדקה: ב redundat." Berlin. Or a verb must be supplied in English after וגבעות. This is Horsley's opinion.

No. 225. Ps. lxxii. 6.

על־גז. *In terram demessam.* Dathe. Simil. Berlin and De Rossi.

No. 226. Ps. lxxii. 17.

ינון. "Vix dubitem pro ינון legendum esse יכון *stabi-*

"*lietur*, s. *permanebit*. Nam verbum נון neque in "lingua Hebraica, neque in cognatis linguis obvium, "ex conjectura tantum explicatur per *augescere* seu "*sobolescere*, quia נון in dialectis significat *piscem*." Dathe. He thinks Anc. Vers. read יכון, and refers to the parallel passage, Ps. lxxxix. 38. From the very close resemblance of the two letters נ and כ this corruption might very easily have taken place.

No. 227. Ibid.

The words כל־שבטי הארץ complete the parallelism; and some addition seems necessary. If genuine, they must have been lost at an early period; for they are obelized by Origen, as not being found in the Hebrew text from which he translated.

No. 228. Ps. lxxii. 18, 19.

These verses are a doxology added at the end of this second book of psalms. See also xli. 14. lxxxix. 53. and cvi. 47.

No. 279. Ps. lxxiii. 2.

שפכה אשרי. "Verbum singularis numeri jungitur "nomini vel participio pluralis numeri." Glass. de Verbo, can. xlix. See also ver. 7. of this psalm, and the examples adduced by Glassius. It is probable that the Masorites first placed the vowel point kibbutz under ה in שפכה, to restore in some degree the plural form, and then placed the regular plural שפכו in the margin. This latter reading is supported by only five MSS.

No. 230. Ps. lxxiii. 4.

"Mr. Bates takes the word חרצבות for *knots, perplexing difficulties in life;* and dividing the word "למותם into two, למו תם, he renders the passage thus:

" *They have no knots in their way: their strength is* " *perfect and firm.*" Bp. Horsley. This conjectural reading, more ingenious than probable, is adopted by Street, Fry, &c. but receives no support from the various readings, nor from any of the Anc. Vers. Accordingly De Rossi, Dathe, Berlin, &c. adhere to the common reading. Dathe translates thus: *Nullis doloribus usque ad mortem afficiuntur. Semperque robore pollent.*

No. 231. Ps. lxxiii. 7.

עינמו. It is difficult to make any sense of this passage, if we retain the common reading: yet the various reading is supported by none of the collated MSS.; and the corruption, if any, must be of ancient standing, as both Aqu. and Sym. seem to have read עינמו: yet the similar letters ו and י are so frequently written for each other in the collated MSS. that an error of this kind is very likely to have arisen; and the various reading makes a good sense, and restores the parallelism:

Prodit ex præcordiis iniquitas eorum,
Prorumpunt imaginationes cordis.

No. 232. Ps. lxxiii. 20.

בעיר. Dathe follows Schrœder in giving to עיר the sense of *ira vehementior.* This receives some support from Chald. ברגז; and Gesenius also attributes to the word the same sense, though not in this passage. He agrees with De Rossi in considering בעיר as an abbreviated form of בהעיר. So our Bible version, *When thou awakest.*

No. 233. Ps. lxxiii. 25.

After בשמים, Chald. adds אלא את, *nisi tu:* and Syr. seems to have read עמך here, instead of reading it in

the following hemistich. Perhaps ממך or בלעדיך may have been lost out of the first hemistich.

No. 234. Ps. lxxiv. 7.

לארץ חללו. [Casting down] *to the ground, they have profaned,* &c. *Solo æquarunt et profanarunt ædem tuam.* Dathe. There is an ellipsis of the first verb: "Brevitatis causa unum quandoque verbum pro duo-"bus ponitur." Glass. de Verbo, lib. I. can. ii. See also N°. 88.

No. 235. Ps. lxxiv. 9.

עד־מה. These words rather embarass the sense. They might have crept into the text from the Jewish practice of inserting at the end of a line a few letters from the first word of the following line. In the early editions of the Hebrew Bible this practice may be frequently remarked. Thus in the Neapolitan Hagiographa of 1487 (N°. 259 of Kennicott's collation) the following examples, amongst others, occur in this psalm[n]:

Ver. 11.
. . . . חיק
חיקך . . . .

Ver. 13.
. . . . רא
ראשי . . . .

Ver. 14.
. . . . לוית
לויתן . . . .

No. 236. Ps. lxxiv. 11.

If the various reading be not admitted, and, though well entitled to consideration, it rests on slight authority, the passage must be considered elliptical. "*Quare* "*avertis manum tuam, et dextram tuam? e medio sinus*

[n] See Essay on the Various Readings, p. 70.

" *tui perfice.* h. e. ne sinito amplius otiosam esse dex-
" tram tuam, sed velut ex sinu eductam exsere, et per-
" fice opera tua magnifica, nimirum adversus hostes tuos
" nostrosque." Glass. tom. II. p. 940. *Ex sinu tuo* [educta] *dextera conjice* [hostes]. Berlin.

No. 237. Ps. lxxiv. 14.

" Affixum תתננו non ad præcedens לויתן, *crocodilum,*
" referendum puto, qui datus sit populo in cibum, sed
" cum sequente מאכל construo. Pleonastice ponitur,
" uti in lingua Syriaca frequentissime: *Dedisti eum,*
" [nempe] *cibum.* Intelligitur *manna,* qui cibus erat
" populi per deserta Arabiæ iter facientis, non capita
" crocodilorum; h. e. Ægyptiorum." Dathe. Berlin concurs, and Glassius, tom. II. p. 1148. See also Glass. de Pronomine, tom. I. can. xii. " Affixa pro-
" nomina nonnunquam ad consequens, seu ad id, quod
" in textu sequitur, sunt referenda."

No. 238. Ps. lxxiv. 15.

" *Tu findebas;* i. e. fissa petra educebas." Berlin. בקעת refers to the rock, not to the fountain; and there is an ellipsis of the second verb. " Tu ex fissis petris
" magnam aquarum copiam eduxisti." Dathe.

No. 239. Ps. lxxv. 7.

הרים. *Qui sese efferat.* Berlin. So Dathe: " Infi-
" nitivus pro nomine." See Glass. de Verbo, can. xli.

No. 240. Ps. lxxvi. 8.

מאז אפך. *Propter fervorem iræ tuæ.* Dathe, who follows Schultens in giving to אז the sense of the cognate Arabic: but this is unnecessary. Gesenius translates, *From the time of thine anger;* and refers to Gen. xxxix.

5, מאז הפקיד אתו. Exod. v. 23, מאז באתי. Josh. xiv. 10, מאז דבר יהוה.

No. 241. Ps. lxxvii. 3.

ידי . . . . נגרה. *Manus mea* [ad eum] *noctu extensa non remittit.* Dathe. Berlin and De Rossi concur. The Bible translation is clearly wrong.

No. 242. Ps. lxxvii. 11.

Dathe, Berlin and De Rossi concur in giving to שנות the sense of *changes*. *E dissi,* says De Rossi, *la mia afflizione viene da questo, che si è mutata la destra dell' Altissimo:* "And I said, my affliction proceeds from "hence, that the hand of the Most High is changed."

No. 243. Ps. lxxviii. 7.

ינצרו, archaismus pro יצרו. The radical *nun,* which is generally compensated by dagesh forte, is also retained Deut. xxxiii. 9. Ps. cv. 45. Prov. v. 2, &c.

No. 244. Ps. lxxviii. 9.

"Equidem non putem alludi ad historiam certam, "quod nonnulli interpretes existimant: sed comparan-"tur Ephraimitæ cum perfidis sagittariis, qui in prœlio "se in fugam vertunt. Coll. v. 57. et Hosea vii. 16." Dathe.

No. 245. Ps. lxxviii. 31.

במשמניהם. Fry translates, *The fattest of them.* Gesenius observes, that the radical word שמן signifies *stout, robust, corpulent,* Judges iii. 29.

No. 246. Ps. lxxviii. 41.

וישובו וינסו. *Iterum iterumque Deum tentarunt.* Dathe. שוב joined with another verb forms a periphrasis of

again, anew. Gesenius. De Rossi concurs: *E di bel nuovo tentarono Dio.* See note on Ps. cii. 3.

No. 247. Ps. lxxviii. 63.

Well translated by Fry: *And their virgins had no nuptial song.*

No. 248. Ps. lxxviii. 69.

כמו־רמים. *Tanquam alta cœli templa.* Berlin. *Like high palaces.* Horsley. Syr. seems to have read במרומים, *On high:* but this is supported by no other authority.

No. 249. Ps. lxxix. 7.

אכלו. "Ita postulat præcedens קראו, et sequens "השמו; sicque omnes veteres." De Rossi. Dathe concurs, and refers to Jer. x. 25.

No. 250. Ps. lxxx. 5.

אלהים צבאות. "Forma absoluta pro constructa." See below, ver. 8. and Ps. lxxxiv. 9, 2 Kings iii. 4, אילים צמר, Ezek. xxii. 18, סגים כסף. These are all archaisms. See Glass. de Nomine, tom. I. p. 123, 124.

No. 251. Ps. lxxx. 16.

וכנה, *ἅπαξ λεγόμ.* Michaelis and Gesenius derive it from כנן, *texit,* with the suffix ה. Bochart considers it an Egyptian word: "כנה verto *plantam* ex sententia "Bocharti (in Phaleg, lib. I. cap. 15 and 16. edit. "Leusd.) qui putat vocem esse Ægyptiacam. Nam, "auctore Plutarcho in Iside, hederam Ægyptii *χενόσιριν,* "h. e. *φυτὸν Οσίριδος plantam* Osiridis vocabant." Dathe. De Rossi concurs.

No. 252. Ibid.

ועל־בן. "Where does בן signify a branch? Bp. Hare

" seems to have judged right in rejecting this line as a " misplaced anticipation of the latter clause of verse " 17 [18]." Bp. Horsley. Dathe refers to the use of בן in Jonah iv. 10. Isa. xxi. 10: but in both instances בן is joined to another substantive, which is not the case here. Some MSS., with LXX. Syr. Vulg. Ar., add אדם, which strengthens Bp. Hare's conjecture; and so does the circumstance that the first hemistich in ver. 16. and 18. ends with the word ימיני, as the transcriber might inadvertently have cast his eye on the second ימיני instead of the first.

N°. 253. Ps. lxxxi. 11.

הרחב־פיך ואמלאהו. Thus elegantly translated by Dathe: *Pete modo, explebo desideria tua omnia.*

N°. 254. Ps. lxxxi. 14.

יהלכו. 1 MS. K. reads יתהלכו: but it is probably a conjectural emendation. See תהלך, Ps. lxxiii. 9. נהלכתי, Ps. cix. 23. יהלך, Ps. lxxxv. 14: in which passages none of the collated MSS. omit ה, or insert ת.

N°. 255. Ps. lxxxi. 17.

Dathe proposes to read ואאכילהו et אשביעהו. " Nimis " subita est," says he, " h. l. personarum mutatio. " LXX. Vulg. et Syr. in utroque membro tertiam per- " sonam exprimunt: *cibavit eos . . . et satiavit eos.*"

N°. 256. Ps. lxxxii. 7.

Gataker takes השרים in the vocative case; which is approved by Secker, Horsley, Berlin, &c. Dathe takes השרים in the sense of *tyrants,* but brings no authority to prove that the word has this sense.

N°. 257. Ps. lxxxiii. 12.

Chald. שוי יתהון ורבניהון : but none of the collated MSS. or edd. insert ו. LXX. Vulg. Æth. and Ar. translate *pone*, or *fac, principes eorum,* &c. They seem to have considered the suffix of שיתמו as relating to the following word. "Affixa pronomina," says Glassius, "nonnunquam ad consequens, seu ad id, quod in textu sequitur, sunt referenda." Glass. tom. I. de Pronomine, p. 157. See also note on Ps. lxxiv. 14.

N°. 258. Ps. lxxxiv. 4.

Quemadmodum passer invenit domum, et hirundo nidum suum, in quo posuit pullos suos [item ego] *altaria tua,* &c. Berlin. Dathe and De Rossi concur.

N°. 259. Ps. lxxxiv. 6.

מסלות. Syr. ܘܫܒܝ̈ܠܝܟ ܒܠܒܗ, *Et semitæ tuæ in corde ejus.* LXX. and Vulg. seem to have read מעלות. Chald. רוחצנותא, *fiducia.*

N°. 260. Ps. lxxxiv. 7, 8.

These are verses of great difficulty. Mr. Fry, in his new translation of the Psalms, has taken great liberties with the text. He reads ישתו for ישיתוהו, מֵעַיִן for מַעְיָן, and נחל probably for חיל; and has inserted the words "and thy journey" without the authority of any MS. or Anc. Vers. If such liberties be allowable, it would be easy to make sense of the most difficult passages. Dathe translates, *Transituri per vallem Baka* [aridam], *hæc eis irrigua videtur. Recreat eos pluvia autumnalis.* The valley of Baca was near Jerusalem. It is mentioned, 2 Sam. v. 23, 24. 2 Chron. xiv. 14,

15. "Molestum haud dubie iter erat," says Dathe, "per eam vallem Hierosolymam peregrinantibus. Sed "præ desiderio sacrorum peragendorum arida ista loca "eis tanquam fontibus rigata videntur." Berlin and De Rossi adopt the same interpretation.

N°. 261. Ps. lxxxvi. 4.

אדני. Here, and in all the verses in this psalm where אדני occurs, many MSS. read יהוה. As the Jews, out of reverence to the incommunicable name Jehovah, pronounce אדני where יהוה is in the text, it is not improbable that יהוה is the true reading in all these places. This word is placed in the margin, when supported by a great number of MSS. and edd.

N°. 262. Ps. lxxxviii. 1.

על־מחלת לענות. *Super Machalath. Alternis choris canendus.* Dathe. For Mahalath see note on Ps. liii. 1.

N°. 263. Ps. lxxxviii. 6.

חפשי. Dathe, Berlin and Gesenius concur with Ikenius in giving to this word the sense of the Arabic خفش, *debilis, infirmus fuit.*

N°. 264. Ps. lxxxviii. 16.

אפונה, *ἅπαξ λεγόμ.* "Non est a פון sed ab أفن *con-* "*silii inops fuit :* LXX. recte *ἐξηπορήθην.*" Dathe.

N°. 265. Ps. lxxxviii. 19.

מחשך. 12 MSS. R. 1 pr. מחשך, *subtractio.* This reading is approved by Dathe, and adopted by De Rossi in his New Version of the Psalms. The Neapolitan Hagiographa of 1487 has no point over ש.

No. 266. Ps. lxxxix. 2.

עולם. ל male omissum arbitrantur Michaelis, Brunsius, Diederichs, Kohlerus. Dathe however thinks that עולם should be construed with חסדי יהוה; but he adduces no authority.

No. 267. Ps. lxxxix. 44.

ולא הקמתו במלחמה. *And hast caused him to be discomfited in battle.* "Verba negantia pro contrariis "affirmantibus, per quandam μείωσιν sæpius ponuntur." "Ps. lxxxiv. 12, לא ימנע, *Non cohibet bonum ambulan-* "*tibus integre:* h. e. arcet et propulsat malum, for- "titer defendit: et demum bona largissime præbet." Glass. tom. I. de Verbo, p. 231. See also Ps. lxxviii. 50.

No. 268. Ps. lxxxix. 51.

I believe no other instance can be found of such an expression as כל־רבים עמים. If in a passage of great and acknowledged difficulty conjectural criticism may be admitted, a very slight alteration would restore this verse to good sense. If for כל־ we read כלי, all difficulty would be removed:

[How] *I bear in my breast* [the weapons] *of many people.*

No. 269. Ps. xc. 11.

Thus admirably translated by Dathe:

At quis attendit ad hanc iræ tuæ gravitatem,
Aut indignationem tuum ita, ut religio postulat, timet?

No. 270. Ps. xci. 2.

אֹמַר. Syr. אמר. In the Hagiographa Neapolitana, 1487, and in the Brescia Bible, 1494, א in אמר is un-

pointed. The reading of the Syriac, by a slight change in the punctuation, improves the sense considerably.

N°. 271. Ps. xcii. 4.

עלי הגיון בכנור. *Ad cantum in cithara.* So LXX. Aqu. Sym. and Vulg. Or *higgaion* may signify a musical instrument.

N°. 272. Ps. xciii. 1.

The second לבש rather embarrasses the sense: yet it is retained in all the versions and MSS. The arrangement of the verse adopted agrees best with the sense and the parallelism.

N°. 273. Ps. xcv. 4.

תועפות הרים. *The treasures of the mountains,* i. e. the mines. Michaelis, Knappius and Gesenius. *Caligationes montium,* i. e. summa cacumina ad quæ oculi caligant. Dathe, Berlin and De Rossi. Judicet lector.

N°. 274. Ps. xcvi. 13.

If the words כי בא be omitted, the psalm will terminate with a couplet of long verses:

לפני יהוה כי בא לשפט הארץ
ישפט־תבל בצדק ועמים באמונתו

This is often the case.

N°. 275. Ps. xcvii. 11.

זרע. Houbigant, Michaelis, Doederlein, Knappius and Seilerus prefer the various reading. But Bp. Hare well observes, "Lux recte dicitur *seri,* æque ac *oriri;* "eadem fere figura dicitur: novo *spargebat* lumine ter- "ram, et campos lumine vestit." Dathe thinks the primary sense of זרע, and of its cognates זרח and זרה, is

spargere. "Lectionem rariorem et difficiliorem," he justly observes, "faciliori præferendam esse, regula est "criticorum."

No. 276. Ps. xcix. 3.

"Verba קדוש הוא versu quinto et nono repetita in-"terlocutio sunt alterius chori. Quod ex initio versus "sequentis apparet, in quo ועז מלך pendet a verbo יודו "hujus versus." Dathe.

No. 277. Ps. c. 3.

If the common reading be retained, we may translate, *Whilst we were not;* i. e. he created us out of nothing. But I prefer the various reading; especially as many instances occur in the collated readings in which לא and לו are put for each other: an error which probably arose from the practice of one person reading the text whilst another wrote the copy. See, amongst other passages, the various readings on Levit. xi. 21. xxv. 3. 2 Sam. xvi. 18. Job xiii. 15. xli. 4, &c.

No. 278. Ps. ci. 3.

De Rossi adheres to the common reading. Glassius thinks the words עשה־סטים are used as a noun, *Facere peccatorum odi,* h. e. factum. He enumerates other examples.

No. 279. Ps. cii. 3.

מהר ענני. *Hear me speedily.* "Cum duo verba ejus-"dem temporis conjunguntur, vel copula intercedente, "vel sine ea, tum prius sæpe per adverbium Latinis "exprimitur." Glass. tom. I. de Verbo, p. 272. See also Ps. lxxviii. 41. cvi. 13.

No. 280. Ps. ciii. 5.

עדיך. This word is variously interpreted. Dathe fol-

lows Michaelis, Doederlein and Knappius in translating it *tempus matutinum*, from the Arabic غدو. Gesenius translates *old age*. Berlin and De Rossi, *os tuum*, which is supported by Ps. xxxii. 9: by LXX. *τὴν ἐπιθυμίαν σου*: Vulg. *desiderium tui*. This sense is adopted in the authorized version, and is as good as any.

No. 281. Ps. civ. 14.

להוציא. "Observent tyrones idiotismum linguæ in "constructione infinitivi להוציא. Ellipsis est verbi sub- "stantivi היה, cum quo alias infinitivus construitur et "periphrasin facit verbi finiti." Dathe. See Gen. xv. 12. Numb. viii. 11. Job v. 11.

No. 282. Ps. cv. 28.

It is difficult to make sense of the words in the second hemistich. Bp. Hare proposes to read שמרו for מרו: but, ingenious as the conjecture is, it wants support. Berlin thinks לא may be put for הלא. Perhaps לא may have been erroneously written for לו. See note on Ps. c. 3.

No. 283. Ps. cv. 41.

Unless we read with LXX. Vulg. and Chald. נהרות, which is countenanced by the abbreviated form of words which we find in some MSS.[n], we must either, with the authorized version, suppose an ellipsis of כ similitudinis, or consider it as a case of *enallage numeri*. "Verbum pluralis numeri," says Glassius, "jungitur "quandoque nomini singularis numeri." lib. I. de Verbo, can. 1. Exod. i. 10. Ps. cxix. 103. Prov. xxviii. 1.

[n] In cod. 5. R. ישר׳ is written for ישראל. In cod. 9. עשר׳ for עשרה. בעיני׳ for בעיניכם. In codd. 76, 155, &c. אבו׳ for אבותינו, &c.

No. 284. Ps. cvii. 38.

And their cattle he doth not diminish; i. e. *he increaseth exceedingly.* See Glassius, and Bp. Jebb's Sacred Literature.

No. 285. Ps. cviii.

"Hic psalmus ex duobus, qui jam in hac collectione "extant, est compositus. Nempe ex psalmo lvii. 8. "seqq. atque ex lx. 7. seqq. Num hæc duorum car-"minum repetitio ab ipso Davide facta sit, an ab alio, "prorsus incertum est." Dathe.

No. 286. Ps. cx. 3.

Dathe and Berlin adopt Bp. Lowth's translation of this difficult verse: "*Præ rore, qui ex utero Auroræ* "*prodit, ros tibi erit prolis tuæ,* [copiosior]." De Rossi gives a good interpretation: "Dal primo spuntar dell' "Aurora pronta sarà a seguirti, e fresca e vigorosa e "in gran copia, come la rugiada, la tua gioventu:" "From the earliest dawn of the morning thy youths "shall be prompt to follow thee; and fresh, vigorous "and copious as the dew."

No. 287. Ps. cxv. 7.

ידיהם for ידים להם. "Pronomina affixa nonnunquam "tanquam a subjecto suo separata, et cum particula ב, "ל, על, עם, אל, מן constructa, sunt explicanda." See Ps. v. 5. xlii. 5, &c. Glass. tom. I. p. 167.

No. 288. Ps. cxvi. 1.

"Communis lectio varie explicari potest, potissimum "vero subintellecta repetitione קול, *vocem meum* [*vocem*] "*deprecationum mearum,* vel per appositionem et ad-

"ditamentum substantivi, qui adjectivi vicem suppleat, "*vocem meam supplicem.*" De Rossi, Supplementa ad Var. Lect.

No. 289. Ps. cxix. 28.

דלפה. דלף, *to drip, to flow in tears, to weep. My soul weeps.* Gesenius. This sense of the word is countenanced by the passages in which it occurs, and is generally adopted. But Dathe prefers the interpretation of Driessen: "*Incurvus lente incedo porœ dolore;* quo-"niam idem illud verbum דלף Arabes etiam de *incessu* "*senis lento et contracto gradu* usurpant, necnon de "*jumento quod præ nimio onere vix pergere potest;* "cui se comparet David, afflictionis gravissimæ onere "depressus. Cui comparationi aptissime respondet "קימני, *erige me.*"

No. 290. Ps. cxx.

שיר המעלות. These words are prefixed to this and the fourteen following psalms. Some consider them as having reference to some circumstance in the poetry or metre common to these psalms. Others, as Gejerus, Herderus, &c. suppose them to have been sung by the Jews on their way to Jerusalem to attend the great festivals. Dathe thinks the subject of many of the psalms do not accord with this hypothesis. He therefore agrees with Vriemoet and Tilingius in thinking that they were composed on the return from the Babylonish captivity. "Argumentum quidem horum "psalmorum," says this eminent and judicious critic, "convenientissimum est huic temporis periodo. Ple-"rique enim continent querelas de odio et inimicitia "vicinorum, de contemtu hostium potentum et su-"perborum, de malis et miseriis gravissimis sustenta-"tis, sed divino auxilio feliciter superatis." He supposes some of these psalms to have been composed for

the occasion, and others to have been previously written by David, and afterwards accommodated to the time of the return from captivity. The frequent occurrence of ש for אשר, and of Chaldee words and terminations, in these psalms, tends to confirm the opinion that they were either composed, or at least altered and adapted to the circumstances of the times, at a period long subsequent to the reign of David. The particle ש does not occur once in the first 121 psalms; whereas in the fifteen *songs of degrees* it is used ten times. In Ps. cxxiv. 3, 4, 5. we meet with the word אזי, which nearly resembles the Chaldee אדין. It is found nowhere else.

No. 291. Ps. cxxxii. 4.

שְׁנָת. "Communis lectio, qualis extat cum kametz, "est forma absoluta alterius terminationis, vel irregu-"laris, non constructa, ut recte observat Kimchius in "*Libro radicum.* Per pathach in forma constructa "legunt codd. innumeri . . . . aliique non pauci in lib. "precum, cum variis editt." &c. De Rossi, Supplementa ad Varias Sacri Textus Lectiones. Instances have already been adduced, and many more are enumerated by Glassius, of the *forma constructa* used for the *simplex.*

No. 292. Ps. cxxxix.

This psalm is ascribed to David in the Hebrew, and in all the Anc. Vers. Yet, from the occurrence of Chaldaisms, it would appear to have been either composed or to have been altered and accommodated after the Babylonish captivity. (See note 290.) In the third verse we find רבעי, a Chaldee word from a root corresponding with the Hebrew רבץ, *to lie down.* It is found nowhere else in the Hebrew books of the Old Testament; nor is there any *various reading.* In verse 8. we

have אסק, the common word in Aramean, says Gesenius, for the Hebrew word עלה, *to ascend, to mount up.* It is used here only. A third Chaldee word in this psalm is עריך, ver. 20. ער is a well known Chaldee word, corresponding with the Hebrew צר. It is found only once besides, in this sense, in the Hebrew Bible, viz. 1 Sam. xxviii. 16. But some derive the word in that passage from עיר, *urbs.* There is another word in the fourth verse, namely מלה, common in Chaldee, but occurring only once besides in the Psalms, namely Ps. xix. 5.

No. 293. Ps. cxli. 5.

Anc. Vers. exc. Chald. read רשע for ראש, and they take יני in the sense of anointing: *Oleum autem peccatoris non impinguet caput meum.* Vulg. But Dathe justly observes, that if a full stop be placed at ראשי, the construction of the last line is unintelligible. He translates thus:

Corripiat me justus, beneficium erit,
Reprehendat me, instar unguenti capitis mei erit,
Non renuam, si vel repetat,
Sed jam contra malitiam eorum deprecor.

He therefore approves of the arrangement and interpretation proposed by Doederlein.

יניא, which is the reading of many MSS., signifies, Num. xxxii. 7. Ps. xxxiii. 10, *avertere.* Berlin and De Rossi concur in this interpretation, which is certainly preferable to the English version. If this be admitted, the fifth verse will become a quatrain, or two couplets, and should be thus arranged:

יהלמני צדיק חסד
ויוכיחני שמן ראש
אל יניא ראשי כי עוד
ותפלתי ברעותיהם

But it should be observed, that this arrangement has not the support of any of those ancient authorities which have been referred to in Appendix I.

N°. 294. Ps. cxliv. 5.

" Hoc versu et duobus sequentibus implorat David " auxilium divinum iisdem phrasibus et imaginibus " poeticis, quibus Ps. xviii. 10, &c. utitur, quæ sumtæ " sunt ab augusto illo et terribili descensu in montem " Sinai, ad quem frequenter solent poetæ Hebræi al- " ludere." Dathe.

N°. 295. Ps. cxliv. 15.

From the circumstance that ש is used for אשר twice in this couplet, I suspect that it was added after the captivity. This particle is not found once in the first 121 psalms. It is first met with in the *psalms of degrees,* most of which appear to have been composed, or at least altered and adapted, after the Babylonish captivity. See the next note.

N°. 296. Ps. cxlv. 14.

Of all the MSS. and edd. which have been collated, the verse beginning with נ, which is necessary to complete the alphabet, is preserved only in the lower margin of one of Kennicott's MSS., N°. 142, preserved at Trinity College, Dublin; a MS. of no great authority, and attributed by Kennicott to the middle of the fourteenth century [o]. It must have been lost out of the text at an early period, as it was not in Jerome's copies, and is marked with an obelus by Origen. It

[o] Dathe says, " Ipso Kennicotto judice *sæc.* xv. *exeunte scriptus.*" But Kennicott's words are, " Codex forsitan scriptus " medio sæculi xiv."

is however preserved in LXX. Syr. Vulg. and Ar. In LXX. and Syr. the words in the first hemistich are, *in verbis suis:* but 106 MSS. of Holmes's LXX. and Complut. and Ald. read *in omnibus verbis suis,* corresponding exactly with the MS. preserved in the Dublin library. There is little doubt of the genuineness of this verse, though perhaps in the Dublin MS. it might have been translated from the Greek, and placed in the margin by some critic, as seems to have been the case with regard to the verses intervening in the LXX. &c. between the third and fourth verses of Ps. xiv. in the Hebrew copies. See note in loc.

No. 297. Ps. cxlvi. 10.

הללו יה is prefixed as a title to Ps. cxlvi, cxlviii, cxlix, cl: and as the same word at the beginning of Ps. cxlvii. appears to be a part of the verse, I think the word should be transferred from the end of Ps. cxlvi. to the beginning of Ps. cxlvii. In some of the early printed editions there is scarcely any separation between the psalms; so that the first word of one psalm might have been easily transferred by mistake to the end of the preceding psalm.

No. 298. Ps. cxlvii. 10.

"Dudum observarunt interpretes, non de equo in se "considerato, neque de robore hominis, ut corporis "prærogativa, sermonem esse, sed de duobus præsidiis, "quibus reges et populi maxime confidere solent, de "exercitibus validis, tum equestribus, tum pedestribus, "quæ, nisi Deo favente, infirma essent et debilia." Dathe.

No. 299. Ps. cxlix. 3.

במחול. "Vulgo: *in choreis.* Sed synonymum esse

"τοῦ חליל, *tibiæ,* probavit Pfeifferus de arte musica "veterum Hebræorum. In sequenti psalmo ver. 4. "inter alia instrumenta musica nominatur." Dathe. So De Rossi, *col flauto.*

No. 300. Ps. cxlix. 5.

על־משכבותם. *In conventibus suis.* "משכב est lectus "ille oblongus, in quo Orientales desident, conventus "habent et cum amicis suis familiariter colloquuntur, "quibus etiam noctu pro lectis utuntur." Dathe in Ps. iv. 5.

APPENDIX III.

NOTICE OF THE AMBROSIAN MS. OF THE SYRIAC VERSION, &c.

APPENDIX III.

DURING a residence of a few days at Milan, the author had an opportunity of examining the ancient Syriac version of the Septuagint, in the Estrangelo character, preserved in the Ambrosian library in that city, and referred to in Appendix I. The following account of this MS. is taken from Masch's edition of Le Long's Bibliotheca Sacra. "Adservatur in Biblio- "theca Ambrosiana Bibliorum Codex Syro-Estrange- "lus Hexaplaris, qui pars integri operis Biblici cre- "ditur, cujus partem priorem olim possedit *Andreas* "*Masius,* et quem postea, cum edendis Septuaginta "interpretibus insudaret, anxie quæsivit *Joannes Er-* "*nestus Grabius.* Volumen, quo Masius usus est, "exhibuit Deuteronomium, Josuam, Judices, Reges, "Chronicorum libros, Esdram, Estherem et Tobiam. "Bibliothecæ Ambrosianæ vero volumen reliquos or- "dine complectitur libros, Psalmos, Jobum, Proverbia, "Ecclesiasten, Canticum Canticorum, Sapientiam, Ec- "clesiasticum, Oseam, Amosum, Habacucum, Sopho- "niam, Haggæum, Zachariam, Malachiam, Jeremiam, "Danielem, Ezechielem et postremo Isaiam [a]." The first specimen of this MS. was published at Parma by the late professor De Rossi, A. D. 1778, accompanied

[a] Bibliotheca Sacra, pars II. p. 70. edit. Halæ, 1778. See also p. 58, 59. where Masius's account of the MS. in his possession is given.

by a preface, a Latin translation, &c. There are various conjectures, none of which appear satisfactory, respecting the author of this version. "It contains," says Mr. Hartwell Horne, in his *Introduction to the Critical Study, &c. of the Holy Scriptures,* "the obelus and other marks of Origen's Hexapla, and a subscription at the end states it to have been literally translated from the Greek copy corrected by Eusebius himself, with the assistance of Pamphilus, from the books of Origen, which were deposited in the library at Cæsarea [b]." "Mr. Norberg edited the prophecies of Jeremiah and Ezekiel in 1787, and Mr. Bugati the Book of Daniel in 1788 [c]." Bugati died in 1816, leaving a copy of the Syriac Psalter from this MS. with a Latin translation and notes, which was published at Milan in 1820. But as the character used by De Rossi and Bugati (for both appear to have used the same types) not only differs materially from that of the Ambrosian MS. but bears a very imperfect resemblance to any of the MSS. written in the Estrangelo character which the author has seen, he has had a lithographic plate executed, exhibiting the exact form of the letters of the Ambrosian MS. as taken by himself, when at Milan, and a fac simile of the inscription at the end of the volume. He has also added fac similes of the ancient Hebrew and Estrangelo characters, and of the Greek characters used in the margin of the Ambrosian MS., some of which exhibit the transition from the capital to the small letter. The MS. is entirely written in the Estrangelo character, though

b Introduction, vol. II. p. 194. edit. 1821. This is a paraphrase rather than a translation of the inscription, of which a fac simile is given in the annexed lithographic plate.

c Introduction, p. 194, 195.

Bugati, in his edition of the Psalms, as well as in the Book of Daniel, has used that character only for the titles, numeral letters, &c., and has printed the substance of the work in the common Syriac.

It is worthy of remark, that the copy of the Syriac version of which the Ambrosian MS. is a part appears to have contained originally not only the books mentioned by Masius, and those now preserved in the Ambrosian library, but likewise the books of the New Testament: for on the covers of the MS. the following inscription is stamped. On the first cover,

+ ΒΙΒΛΟΣ Α ΤΩΝ ΘΕΙΩΝ ΓΡΑΦΩΝ ΠΑΛΑΙΑΣ ΚΑ:

On the second cover,

:Ε: : ΔΙΑΘΗΚΗΣ ΔΙΑΦΕΡΕΙ ΔΕ ΒΑΣΙΛΕΙΩ ΔΙΑΚΟΝΩ.

The first word on the second cover, which is now defaced, was doubtless ΝΕΑΣ: Ι in ΚΑΙ is also deficient. But it is more difficult to conjecture the meaning of ΔΙΑΦΕΡΕΙ. From the context one might suppose it to signify "it is the property of," "it belongs to;" though I cannot learn that there is any express authority for this use of the word.

The lithographic plate which accompanies this brief notice contains the following fac similes:

1st, The Hebrew alphabet, from the MS. in the British Museum, Harl. MSS. 5773, which is No. 110 of Kennicott's collation, and bears the date of A.M. 5105, which corresponds with the year of our Lord 1345.

2dly, The Estrangelo Syriac alphabet, from Rich's MS. 7157.

3dly, The Estrangelo Syriac alphabet, from the Ambrosian MS.

4thly, The Estrangelo Syriac character, from De Rossi's specimen of the Ambrosian MS.

5thly, The Greek alphabet, from the margin of the Ambrosian MS.

And, lastly, in the lower margin is a fac simile of the subscription of the Ambrosian MS. to which, for the satisfaction of those who are unacquainted with the Estrangelo character, the subscription is subjoined in Hebrew letters, accompanied by De Rossi's Latin translation.

⁘אתנסב ואסתים מן צחחא
דאוסבים ודפמפילוס . להו
דאף הנון תריצו מן בבליתקא
דאוריגנים⁘

"Desumptus est et effictus ex exemplari Eusebii et "Pamphili. Ad ejus scilicet normam, quod ipsi emen-"darunt ex Bibliotheca Origenis."

The MS. from which the second column was copied is one of the very valuable collection of Oriental MSS. made by Claudius Rich, esq. whilst resident at Bagdad, and of which a catalogue is now preparing at the British Museum.

The antiquity and value of the ancient Syriac version, the acknowledged defects of the printed Syriac text, and the fact that so many uncollated Syriac MSS. exist in our public libraries, may induce us to entertain some hope that the publication of this catalogue may lead in no long time to a collation of all the Syriac MSS. preserved in the united kingdom [d].

[d] Besides Claudius Rich's collection in the British Museum, Dr. Kennicott enumerates nine Syriac MSS. in the Bodleian library, and two in the public library at Cambridge: to which must now be added the Buchanan Syriac MS., one at New College, Oxford, and one in the library of the Royal Society.

ERRATA.

VOL. I.

Pref. p. vii. l. 1, 2. *read* collated MSS., editions and ancient versions.

Ps. v. 5. note [c] *read* App. I. No. 6.

x. 4. note marg. † נגבה

xvi. 10. note marg. † 156 MSS.

xvii. 1. יהוה

xviii. 31. תָּמִים

xxviii. 8. dele [c] and the note below.

xxxi. 10. יהוה

xxxiv. 8. יְהוָֹה

lxii. 9. read שִׁפְכוּ־

lxviii. 17. תְּרַצְּדוּן

lxxii. 3. יִשְׂאוּ

—— 19. אָמֵן ׀

lxxvii. 11. before שנות place [c]

c. 5. ודר

cxxxiv. 3. יהוה